THE RELIEF SOCIETY MAGAZINE

OCTOBER, 1919

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The Relief Society Magazine

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MY NEIGHBOR AND I.

Elsie C. Carroll

My neighbor rides in a shining car,
  All dressed in a silken gown;
My neighbor lives in a mansion house,
  The grandest one in town.

My neighbor has flowers and grass and trees,
  And pets from every land;
My neighbor has servants to do her work,
  Nor soils her soft, white hand.

And I—I live in a tiny cot;
  My dress from cotton was spun;
My hands are hard, and rough, and brown;
  My work is never done.

And yet I have seen in my neighbor's eyes,
  As they gazed o'er the hedge at me,
A look of envy for my wealth—
  The children that play 'round my knee!

REV. ANNA HOWARD SHAW SUPAGE.

THE

Relief Society Magazine

Vol. VI. OCTOBER, 1919. No. 10.

Beyond Arsareth.

A Story of the Lost Ten Tribes.

The following document, sent to us by John Bringingham, is printed for what it is worth. We do not know John Bringingham. He, himself, he claims, wrote the title and the subtitle which he calls "A Story of the Lost Ten Tribes." We surmise that the hero of the tale, Lon Merton, originated in the brain of John Bringingham, and that this latter gentleman and sailor beguiled the long hours of waiting in Spitzbergen by composing the story himself. We do not know this, we have only our strong suspicions. At any rate, the story makes most interesting and instructive reading, and that is reason enough for its publication.—*Nephi Anderson.*

INTRODUCTION.

I have just returned from a trip to Spitzbergen, the group of islands lying well into the Arctic ocean north of Europe. I have been in the employ of an American company interested in developing the coal deposits of those islands.

The season was late when we were through with our business, and just as we emerged from Advent Bay on our return trip, we were caught in a storm, driven northward along the west coast of Prince Charles Foreland until we met a big ice field in which we were caught. For three months we drifted about in the ice before we finally got free and again into the open see. During this time we had many thrilling experiences which it is not my purpose to set down here. Only as pertains to the accompanying manuscript does this present writing concern itself.

One day when we had been held close to land for some time we ventured out to see if we might find some game. On a small, wind-swept plateau, we found the remains of a large aeroplane. We dug the broken parts out of the snow. Men or any

signs of human beings were nowhere to be seen. That the plane had fallen not so long ago was evident. We uncovered some tools, and found a wicker box containing remnants of food; also we found a small package, well wrapped in a sort of waterproof cloth.

We carried some of these findings back to the ship. On unwrapping the package under the light of the cabin lamp, we found a roll of manuscript written on an ordinary note book, such as we used to have in school. The ink on the first part of the manuscript was beginning to fade. Water had also reached parts of it. We read it during the long periods of inactivity to which we were forced. And as time hung heavily on my hands I undertook to copy the whole story on the ship's paper. I followed the author word for word where that was possible. I corrected some of the spelling and did not copy his glaring grammatical errors; but as a whole, my manuscript is a near duplicate of the original.

When this work was completed, I had aroused in me a renewal of my love for the reading of the Bible. I had always been quite a student of the Scriptures, but lately I had neglected my reading. Now, however, aroused by this strange manuscript story, I read again my Bible, especially those parts bearing on the House of Israel and the tribes which had been lost to the world. I found frequent references in the prophets to the tribes of Israel being driven to the "North lands," from whence they should some day return. One particular part of the apocryphal book of II Esdras, thirteenth chapter, attracted me as having a bearing on the lost tribes, and it is from that passage that I took a name which I used in the heading to this narrative. Here is the passage:

"And whereas thou sawest that He gathered another peaceable people unto him.

"Those are the Ten Tribes which were carried away captive out of their own land in the time of Oseas the King whom Salmanaser the King of the Assyrians took captive, and crossed them beyond the river; so they were brought into another land.

"But they took this counsel to themselves, that they would leave the multitude of the heathen, and go forth unto a further country where never man dwelt.

"That they might there keep their statutes, which they never kept in their own land.

"And they entered in at the narrow passage of the River Euphrates.

"For the Most High then showed them signs, and stayed the springs of the flood till they were passed over.

"For through the country there was a great journey, even of a year and a half, and the same region is called Arsareth.

"Then dwelt they there until the latter time, and when they

come forth again, the Most High shall hold still the springs of the river again that they may go through; therefore sawest thou the multitude peaceable."

The whereabouts of the so-called lost Ten Tribes, I know, has been a matter of much speculation and conjecture. Why could not this narrative solve the problem? But did not Captain Cook say he reached the North Pole, as also Lieut. Peary? and they found no such people or conditions as here described. Admitting all this, there is still a possibility that what this Lon Merton tells us is true. If the reader will examine a map of the polar regions marked with all that explorers have done, he will see there is yet a vast stretch lying between the Pole and the northern coast of Siberia marked "Unexplored Region," measuring a thousand miles across; so much for the possibilities. For the rest, the public will have to take the account which I have named "Beyond Arsareth" for what it is worth.

Another comment which just occurs to me. The great World War is over; but strife and contention and wickedness among nations, as well as among individuals, are not, by any means, over. Is it not possible that if the so-called civilized world is ready to fall to its destruction, that there is held in reserve a people, made pure and strong by a long period of training amid the poverty of the North country, isolated from the vanities and the wealth of the world—a people which, in the "nick of time," shall come to the rescue of the world?

Signed: *John Bringingham.*

I.

The sun has at last gone down for good, has sunk below the horizon, to stay there for five long months. For days it has been near the hills, circling around and around, falling nearer to the horizon at every revolution. But yesterday it was behind the hills all day, only showing itself for an hour through the low place in the southern hills. The people were all out, bidding it farewell, and a din they did make, as they shouted in choruses their parting salutes, wishing their warm friend a pleasant journey and a safe return to them.

But today the sun is gone, though it is as light as day. Continually, the grayness of sundown will gradually deepen into dark as the sun sinks away from us to the more favored lands to the South. So goodby, sun, for another, cold, and dark winter night. Yes; come again to me also, and bring with you warmth and light of soul and heart as well as the warmth that quickens the body and the light that gladdens the eye!

I am beginning this writing by the light that is yet in the sky; but after a time I shall have to trim and light my lamp, and

keep it burning continually during my waking hours. I must have good light for this work. I can see that, for my writing must be small and I must put as much as possible of it on my paper. My only blank book is not very large, and if this account ever reaches the world proper and is made known to the inhabitants thereof, the printer who sets it into type will have to look carefully, and on both sides of the paper at that. How much I shall write, I cannot now tell—it may be before I get through, I may spin out quite a story. I have material enough, goodness knows!

From my open window I look out over this land of the north. It is the month of September down in what I yet call home, and I know that if the winter season is early, the trees are about bare of leaves, the grass is brown, and the air is sharp and cold. That is just about what it is here. I can see from my second-story room, the bare fields, stretching away from the houses near at hand to the houses in the distance. The birch and the willow have lost their leaves; and the fir, its brightness. In the dim distance the haze of autumn blends with the grayness of departing day; yet there is no hush as in other climes at such a time. There is yet life and animation over all this land, and this activity will not cease until the last of the sunlight departs from the sky; yet, even then, the energy is only changed in form and not permitted to lie dormant. The children are playing in the yard below—I hear their merry laughter as I write, and I pause to look down at them. As they see me looking from the window, they greet me with shouts, and little Rachel throws me a tuft of green. Her aim is sure, and it alights on my open book. It is a bunch of mignonette. I put the little boquet in a cup of water, and its fragrance fills the room, mingling with the sweet odor of a bunch of lilies-of-the-valley.

I have been here in the Land of the North Pole now nearly five years; but until the present I have not felt able to set down in writing the things that I have seen and heard. I now understand the language of the people well enough to get along, and so I think this winter I shall write out my history as pertains to how I came here, what I have seen and heard and done. Whether or not any living soul will ever read these lines rests entirely with the providences of the Lord; but I feel that it is my duty to do this much at any rate. I am writing this, as I have stated before, on a blank book which I brought with me, with my fountain pen filled with ink made and used in this land; but perhaps now I'd better start at the beginning of my account, and tell of things in the order of their happening.

(*To be continued.*)

The Women's Relief Society

By Dr. James E. Talmage, of the Council of Twelve.

The following beautiful tribute to our sisters has appeared in hundreds of newspapers throughout the United States:

The action of the Relief Society—an organization of women and the oldest of the auxiliaries within the "Mormon" Church—in turning over to the national Food Administration its accumulated stores of wheat—has been featured by the press and has formed the inspiring theme of orators on the public rostrum and in Congressional halls.

The Relief Society was established under the personal direction of the Prophet Joseph Smith in 1842, and stands as one of the early, if not in fact the first, distinctive organizations of women in America. The purpose of its existence is the alleviation of distress, and from its inception the members have been as ministering angels in the homes of poverty, sickness, or death. Incident to the war, its activities were mostly turned to Red Cross work and food conservation.

As soon as prosperity had begun to smile upon the "Mormon" fields in the Great American Desert, these big-hearted women, responsive to the counsel of their prophet-leader, Brigham Young, undertook to lay aside a little wheat at every harvest. The individual contributions ranged from half a peck to a few bushels. This store was drawn upon to meet the calls of the hungry; but, as the conquest of the desert became each year more pronounced, as the arid soil was made to yield more abundantly, the women's yearly gifts of grain increased, and from season to season the surplus accumulated.

The following excerpts are taken from an able address by Hon. Milton H. Welling in the House of Representatives, June 7, 1918:

"Brigham Young fostered and encouraged as one of the auxiliary organizations of the Church the Women's Relief Society. With the main purpose of that great organization—its charitable and educational work—I am not now concerned. These women were advised as one of their minor activities to store wheat, and it is of this rather unusual activity I wish to speak.

"In the early days of Utah's history and in the humble beginning of the Relief Society, these women gleaned the harvest fields in order that no precious head of grain should be lost. Wheat was so precious to the pioneers that it was used as a

medium of exchange. It was the standard of value by which other commodities were measured. They had little or no other currency. My own mother has related to me more than once her association with and cheerful participation in this work of gleaning the precious yellow grain.

"Later on by purchase and donation these women added more rapidly to their store of wheat. As the stock grew it was moved from the small wooden granaries belonging to the local Relief Society organizations to great steel and cement elevators constructed for that purpose and controlled by the women themselves. From the beginning these women were taught that the time would come when every available pound of wheat would be needed to conserve the Nation's life and prevent famine and starvation. It has remained a strongly intrenched tradition with the women of this organization, and they believe it to be true today.

"This spring, in April, there were in the elevators belonging to the "Mormon" women of Utah and other adjacent Western States 205,518 bushels of first-class milling wheat. Last month these devoted women felt that the time had come for them to use their precious savings of more than 60 years. Through the presidency of the "Mormon" Church every pound of this wheat was tendered to and accepted by the United States Food Administration for the use of the starving women and children among our allies, and for the use of our soldiers and sailors in the Army and Navy of the United States.

"Mr. Chairman, I had not thought of mentioning this incident until yesterday, when I received a letter from Mr. Herbert Hoover expressing the appreciation of his administration for the assistance rendered."

Mr. Hoover's letter follows:

United States Food Administration,
Washington, D. C., June 3, 1918.

Hon. Milton H. Welling,
House of Representatives, Washington, D. C.

Dear Mr. Welling: The recent action of the women of the Church of Jesus Christ of Latter-day Saints, in Utah, in releasing wheat and flour for the use of our allies and our own soldiers abroad is so commendable that I wish to drop you this line merely to assure you of my appreciation of this service performed by the church.

It has given me pleasure to write about this matter to Joseph F. Smith, Anthon H. Lund, and C. W. Penrose, first presidency, Church of Jesus Christ of Latter-day Saints, and to assure them of the renewed courage we get from this generous act, both because it yields a substantial addition of food

sorely needed by our hard-pressed allies and also because the example is felt far outside the field of its immediate application.

Yours, faithfully,

HERBERT HOOVER.

The death grapple of the nations could be broken with victory on the side of freedom only through the whole-souled and concerted effort of our citizenry without distinction of party, creed or sex. Woman's part has been proved to be no less essential than man's. And right gloriously has the womanhood of America been sanctified by sacrifice and unwearied effort in the common cause. "Mormon" women came to the fore with their sisters of the Nation, giving gladly, not alone of their wheat and gold, of their time and effort, but, to the accompaniment of heartaches and tears, their husbands, brothers and sons.

Honor to the mothers of men.

INSCRIBED TO A FRIEND ON THE DEATH OF HER HUSBAND, SIX MONTHS AFTER MARRIAGE IN THE TEMPLE

Emma Peterson.

The twilight of your life has come,
And shadows round you fall;
But just be glad, my friend,
There's joy ahead of all!
True, you cannot see his face, dear,
Nor hold him by the hand;
But you know your Savior loves you,
So try and understand.
As the sun is to the flowers
So His love will be to you;
'Twill glisten in your pathway,
Like sparkling drops of dew.
And when your call doth come, dear heart,
He will greet you with a smile.
Your fortitude and suffering
Will prove to be worth while.
He will smile and say, "Well done, my child,
For your reward is nigh,
You have learned, through earthly trials,
To live for God on high."

A Whiff of Ether.

Lucy May Green.

The dreaded day had arrived at last, and Luella Warren was all ready to go to the hospital. For days past she had swept, scrubbed and dusted, cleaned the furniture and windows of her suburban bungalow, until every polished surface shone, and not a speck of dust was visible anywhere, relying on huge cups of coffee, and many doses of her favorite remedies, to keep up her failing strength. Everything possible she had washed and ironed—clothing, curtains, centerpieces, and all. Even the lawn had been cut and watered and the flower borders raked and weeded. With her usual methodical preciseness she had laid out a change of clothing for Wallace, and the children, Ella, Irene and baby Don.

"Have I left anything undone," she wondered as she waited while Wallace got the car ready. A glimpse around her spotless pantry revealed a full bread can. The cooky jar was also well filled, a big pot of beans, and a baked mutton leg stood ready, while many shelves of bottled fruit and vegetables, preserves and pickles, bore mute evidence of her thrift and housewifely proficiency.

Luella was indeed a first class housekeeper. Before marriage she had been a successful modiste and milliner, and she still found time to make and trim all her own and children's clothing and hats.

Many long, weary hours were spent doing embroidery, tatting and crochet, to trim their dainty garments, for her especial pride was to see her children in their clean, white clothing, and often their aprons and dresses were changed two or three times in a day, thus making very heavy washing and ironing. In vain Wallace pleaded with her to send her wash to the laundry, but the work did not please her fastidious taste, so she continued to do it at home. Still Luella was neither well nor happy; she was always tired, ailing and nervous. Too tired to enjoy the confidences of the children or the companionship of her husband.

Too ailing and weary to visit her friends, or attend the church gatherings, and too nervous to take any pleasure from their evening auto rides which Wallace and the children enjoyed so much. Luella hated to meet people, so she seldom attended Sunday school or Church, as the effort required to get Wallace and the children off was usually too much for her; besides, dinner must always be prepared.

For months she had steadily grown thinner and weaker, utterly refusing to diet herself, or to employ any help, but keeping up a show of strength by the use of various medical nostrums and a copious use of stimulants. A fainting spell of unusual length had alarmed Wallace into 'phoning for Doctor Sargent, the great nerve specialist, who had insisted that Luella should go as soon as possible to his private hospital for a thorough examination and a month's rest. Luella dreaded that examination, but the doctor was insistent.

"Just a whiff of ether, and you will know nothing until it is all over," he assured her. Her sister had come to keep house, and as a cheery "all aboard" sounded from Wallace she sorrowfully kissed her children goodby and was rapidly driven to the hospital. A week of perfect quiet and rest, with no visitors, was ordered, and while the long hours spent in bed in the cheerful, sunny room, and the simple nourishing diet did wonders for Luella's tired body, her nervous system suffered intensely without the usual stimulants, and many an anxious hour was spent in wondering whether her children's aprons were changed as often as usual and their stockings kept in repair. As a matter of fact, the youngsters were thoroughly enjoying a time of freedom from starched clothes, in suits of coveralls and barefoot sandals thoughtfully provided by careful Aunt Susie.

Of Wallace, Luella thought little, for matters had almost reached a breaking point between them owing to her constant complaining of nerves and ill health, and his apparent lack of sympathy and appreciation of her housewifely efforts.

At the end of her week's rest Luella was prepared for the operating room, and with a sinking heart was wheeled into the presence of the great doctor for her ordeal of examination and a possible operation. In a few moments she was made ready, the mask was adjusted, a few whiffs of ether and then oblivion.

For a long time, ages it seemed, Luella was afraid to open her eyes, all was darkness and mystery, a strange dizziness held her captive. As the clouds gradually dispersed she heard a stern voice speaking—

"Here is a poor, ignorant mortal who has wandered from afar. Take her in charge until she learns the needed lessons of life. Then, if she so desire it, restore her to her home and family, that she may complete her earthly mission. If not—"

"Mortal! follow me," commanded a gentle voice, and Luella opened her eyes, and followed her white-robed companion into a large room lined with shelves from floor to ceiling. On the shelves stood all kinds of bottles of patent medicines, pills and powders, huge packages of coffee and tea, case after case of coca cola, beer, wine and spirits. On a counter stood boxes of face powder, rouge and hair tonic, while a monster dish of lobster

salad and a countless array of sundaes a la mode, and rich pastries filled the small tables scattered around.

"This is a drug store," said the woman musing—"why bring me here?" she questioned her kindly guide.

"It is indeed a 'drug' store," he replied, "look well around here, for now begins your first lesson. See the many boxes of pills contained in this case, rank poison all of them, yet you have swollowed everyone; first you have overloaded your digestive organs with too much rich, greasy food; then you have cheerfully swallowed the nostrums recommended in the glaring advertisements of these curealls, and the pills themseves.

"Here are your favorite headache and neuralgia tablets, deadly narcotics one and all. Yonder see your bracers, bromides, coca cola—in other words chains with which you have steadily bound yourself."

"But my nerves," began the thoroughly scared woman, "I can never keep up with my work without some medicine."

"Your constitution has been steadily undermined by the constant use of stimulants and drugs. Your skin has become thick, and your complexion and hair are almost ruined by the use of so many so called beautifiers, which, if you only knew, contain much arsenic and mercury. Your appetities have become strong chains of habit which have forged themselves around you, and your children will also inherit your likings and tendencies and they, too, will suffer.

"Look well around you, mortal, all that is contained in this room has been taken into your body. See those pounds of coffee, those quarts of wine and spirits, those pills and powders. No monk of medieval times ever tortured his body more than you have yours. You and you alone are responsible for the desecration of your body which should be the temple of the Holy Ghost."

Luella gave one wild look around, and sank to the ground in an agony of remorse, as she realized the truth of the terrible accusation. "I am dead," she murmured, "and surely this is hell."

Eternities seemed to pass as she wandered through dark byways, carrying a heavy realization of her guilt, until suddenly a ray of living light appeared, a passage of scripture from a lesson of her childhood crossed her mind which said, "Call upon Me in the day of thy trouble, and I will deliver thee."

"It is all true, oh, Father in heaven," she cried, while the tears of repentance coursed down her cheeks, "I am guilty, but, if it is not too late, may I not have one more chance—deliver me from this burden of folly, in the name of Jesus—"

As she whispered the sacred name, a sudden buoyancy

seemed to possess her, and as the burden rolled away a kindly hand clasped her, and her former guide appeared.

"You have learned your first lesson well, and your second is ready," he announced, and Luella followed him into what appeared to be a chapel. An immense mirror hung over the platform, while soft music came from an invisible instrument near by.

"Here you may look and listen," said her companion. "You have shown evidence of repentance, now profit by what you shall see and hear."

As she gazed into the shining depths of the mirror, she saw herself as she had been, a household drudge alone, her husband wandering afar for companionship denied him at home, her children growing up selfish, nervous and greedy. Her friends scattered and herself without hope, either in this world or the future.

Then a wonderful change of scene appeared. For she saw now a happy home, a contented, healthy wife and mother, a satisfied husband, kindly neighbors and friends, and loving unselfish children. She counted them, six lovely girls and a number of handsome, stalwart sons.

"But I have only three," she whispered, "Can this be possible."

"All this is possible," said the voice at her side, "and much more. The choice is in your hands, choose—"

"But my neuralgia and constipation," she replied timidly. "Will be cured by correct living," the voice answered. "A diet of fresh fruit and many vegetables with plenty of nuts and raisins will cause your bodily organs to function naturally, and your constipation will soon be overcome. This accomplished, your neuralgia and headaches will cease, and your nervous disorders will become a thing of the past. Listen to the word of the Lord, 'Whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild foods. And the elders of the Church shall be called, and shall pray and lay hands upon them, in My name, * * * and if they live, they shalt live unto Me.' "

"Thou shalt live together in love,

"Thou shalt thank the Lord thy God in all things * * * And shalt go to the house of prayer and offer up thy sacraments upon my holy day * * * that thy joy may be full. And inasmuch as ye will do these things, with thanksgiving—with a glad countenance * * * the fulness of the earth is yours. Yea for food and raiment, for taste and smell, to strengthen the body, and to enliven the soul. Can you—will you believe all these things?"

"I do believe, and I am willing to try," breathed the repentant woman, as her second lesson ended.

"Remember your experience here; profit by the instructions given, and all may yet be well with you," warned her guide in parting.

An open book was now placed in Luella's hands, and she read with a wonderful new understanding its sacred admonitions, warnings and promises. The final verses of a most remarkable chapter impressed her deeply.

"And all Saints who remember to keep and do these sayings, walking in obedience to these commandments, shall have health in their navel, and marrow in their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint—and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them."

Hark! a voice was calling her name, a voice insistent, well loved.

"If you will keep the word of wisdom and remain faithful to your covenants, your bodily health and vigor shall be restored, your mind shall be strengthened. The Spirit of the Lord shall be your guide and companion, and your testimony of the gospel shall increase, these blessings shall be yours, in the name of Jesus Christ. Amen."

As the sacred blessing ended, Luella Warren opened her eyes in the hospital room, and was received into the loving embraces of her husband and children.

Her dream was over.

RELIEF SOCIETY SCHOOL OF OBSTETRICS AND NURSING, 1919-1920.

The Relief Society School of Obstetrics and Nursing will begin its fifteenth year Monday, October 6, 1919, fourth floor, Bishop's Building. Term, eight months.

This course consists of studies in anatomy and general instruction in nursing, emphasizing Home Care of the Sick, with practical demonstrations in Invalid Cooking, First Aid Work, Hydrotherapy, Sterilization, and lectures on Elementary Hygiene, Public Health, Contagious Diseases, Drugs and Solutions, Prevention and Treatment of Diseases. These lecture courses are given periodically and will be given by prominent physicians, surgeons and other specialists. Each student of this course will be required to do at least fifty hours of practical field work during the term, under the direction of the school. Tuition, $25.00 cash, thirty days service charity nursing. Tuition to be paid and contracts to be signed upon registration.

For further information, address Mrs. Amy Brown Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.

Let There Be Light.

J. Lloyd Woodruff, M. D.

When the average mind considers building a house, architects, carpenters, masons, plumbers, are in turn considered. When a horse is to be shod the aid of a blacksmith is required. In legal tangles a lawyer is consulted. Irrigation projects necessitate skilled engineers, concrete workers, rock men, teamsters, etc. It is only when the most delicate and generally speaking least understood machine ever created, the human body, is missing fire that any and every one feels capable of giving expert advice. Do you doubt this, fall ill, walk down the street and advertise the fact; nearly every friend you meet will give some infallible remedy for anything from sore corns or spavin joint to gall stones or appendicitis. The results if all this friendly advice were taken at one dose, to say the least would be problematic.

The lay public may be divided into two fairly defined classes, a hopeless minority that says: "If I am so ill that the services of a physician are needed I do what he tells me, he's the doctor." And an optimistic majority with the slogan: "When I call a doctor I listen to all he says, if it sounds good to me I do it; if it don't, I do as I please. I use my own judgment and take the medicine or throw it out of the winder. I've put it over on old Doc Jones more than once, many's the time he's advised me to stay in bed. I watch for him, when he comes all is snug, head on pillow, medicine, spoon and glass on a chair; but when he goes, do you think I am going to stay in bed if I don't want to? Any way he's getting sort of old fogish, don't do me much good when I do call him, guess I'll have to change." This peculiar mental attitude which deludes the individual, which leads him to think the joke is on the doctor when he is disobeyed, and many others of similar character all tending to make the practice of medicine difficult and the results in any given case often unfortunate, is so prevelent that a frank exposition of the physician's viewpoint may prove beneficial.

The practice of medicine began when the primal mother gave birth to the first child and has continued over since. It has kept pace with the dawn and growth of human advancement, sometimes outstripped by contemperaneous thought but more often abreast or in advance of its sister civilization. Leading itself readily to chicanery, deception and criminality because of its protean character. Dealing primarily with the material body, yet embracing, and I am half inclined to say even to a greater

extent, the spiritual, mental and psychical; all three being just beyond the mental grasp of the average in all ages have taken on a mystical significance which has covered with a cloak of glamor and ignorance those who pose as the interpreters of the unknown. Still it has drawn to itself and espoused the noblest spirits of all ages. At the very time it was wallowing in the sloughs of witch-craft, medicine men, potents, healing stones; while the altars of its temples were being defiled with the offerings of superstition, cupidity and cunning subterfuge, it still had its priest and prophets—men imbued with one thought only, the welfare and healing of the human race. Receiving inspiration and light from the true sun of science. Feeble and obscure the rays often were, but such as they were rays of truth.

Medicine has her prophets, even as religion has hers, animated and inspired by the same undying spirit of service. Not however with the mournful cry: "Woe, woe, unto my people." But stretching forth hands pregnant with healing and with voices glad and joyful crying: "Hope, hope, for a new day doth dawn." Aesculapius, Hippocrates, Galan, Harvy, Hunter, Semmelweiss, Holmes, Simms, and many others stand in relation to the religion of the body even as Moses, Isaiah, Jeremiah, Ezekiel, David and the lesser prophets stand in relation to the religion of the soul.

The erroneous idea that medicine has made little or no progress for ages seems very prevalent today. I wish to state possitively and without hope of serious contradiction that the practice of medicine has long since thrown off the swadling clothes of guess, and has established itself as a real science grounded on a foundation of incontrovertible truth. One need not go far afield in search of proofs to establish this fact.

"But," someone says, "if this is true why do doctors differ?" Lawyers differ, statesmen differ, politicians differ, there is a wide difference of religious opinion, political economists differ, educators differ. An honest difference of opinion makes for healthy growth. For instance, Dr. A. makes a statement, Dr. B. says, "I can't accept that." Immediately they and their adherents begin a research to prove or disprove. The resultant work not only establishes A or *vice versa*, them both wrong, but often bring to light vast storehouses of knowledge, long hidden in obscurity which immediately become a source of great benefit to mankind.

Dctors differ, but usually not on fundamentals. No physician will differ from his fellows on the efficacy of anti-toxin in diphtheria, vaccination as a preventative of small pox, immunization for typhoid fever, the cause and spread of malaria, yellow fever, syphilis, the need of surgery in gall stones, acute appendicitis, perforation of the stomach or intestines, the repain of

wounds and fractures or any other important fundamentl principle. Differences which arise are more often in connection with various lines of treatment, particularly some of the newer forms being introduced. For instance, the profession as a whole is not a unit on the efficiency of some of the newer serums and vaccines; the tendency, however, is toward their more general use with better results as a whole.

Another cause for difference is the personality, training, efficiency and courage of the man. A treats certain conditions along a given line, B's treatment may vary considerably, yet the net results may be about equal. A, however, could not use B's methods as well as his own neither could B get as good results with A's treatment, because his view point may not be the same, this does not mean that A would not accept B's line of treatment or *vice versa* if one or the other proved markedly superior.

Because the story of the progress of medicine is almost wholly contained in technical papers and magazines and little spoken of in the lay press, many think that it is standing still. Nothing is farther from the truth. No modern science has advanced with such leaps and bounds in the last five decades as the science of internal medicine, that branch of medicine dealing more particularly with non-surgical conditions. And surgery, brilliant and life saving as are its victories, owes much of its success to the helping hand extended by its less spectacular sister, internal medicine.

For instance, the discovery, classification, segregation of micro-organisms, so called germs. Think what this has meant to the human race. Less than a month ago, at a gathering, this subject was discussed and a lady present said one of the questions in her examination for graduation was, "what do you think of the germ theory of disease?" Within a very few decades doctors differed as to the part played by the microscopical world in the causation of disease.

Going back farther, but still within a hundred years, germs as we know them were unheard of. Women in living-in hospitals died in woeful numbers from "child bed fever." This was so prevalent and disastrous that at times hospitals were burned down to get away from the "influence;" but the condition was only repeated. That the disease might be an infection was thought of as early as the latter part of the eighteenth century, but it remained for Ignatz Philip Semelweiss, in Vienna, 1847, and our own Oliver Wendell Holmes, 1848, to prove the infectious nature of the malady. And even then their proofs were not accepted generally. Semelweiss struggled with his opponents for fifteen years and died demented without recognition. When, however, Bretoneau, Pasteur, Knoch and Lister placed the germ

theory of disease on a scientific basis the worth of the work of Semelweiss and Holmes took on its real significance.

Malaria was caused by a miasma rising with the mists and fog in damp, marshy localities. Typhus, yellow fever, the black death, typhoid were plagues sent from where no one knew. To-day there is no mystery about them or most of their fellows, we know the cause of nearly all diseases, and with this knowledge are better able to combat them.

Twenty-five years ago diphtheria was a scourge, families of five, six or even ten children carried off in a week or ten days. Often 60 to 80 percent of the children in a village died in eight or ten weeks. Can you imagine it, you who scoff at the progress of medicine? Look at your little ones, gather them around your knee and then picture, if you can, half or all of them dead at your feet. This has happened time and time again and the only reason it does not happen today, the only reason we do not see it now is because of the use of anti-toxin. Hydrophobia or rabies, anciently a curse of God, absolutely prevented by the Pasteur treatment if given in time. Tetanus, or lock jaw, one of the most terrible of deaths, prevented by the use of the anti-tetanic serum. Cerebro-spinal meningitis with a natural mortality rate of from 70 to 80 percent has been controlled by the injection of serum into the spinal column till the mortality is now reduced to one half or two thirds. Still high it is true, but nothing like it was before the introduction of the serum. Small pox, with its high death rate and horrible disfigurements wiped out, that is wiped out among those who are vaccinated.

Typhoid, the most costly of all modern diseases, has been conquered. Until the immunizing serum was discovered thousands upon thousands of the flower of earth succumbed to its ravages each year. It took men and women in their prime, stalking through the land a veritable symbol of the Grim Reaper, scythe in hand. In war its toll was appalling all other causes paling into insignificance. Take the records of two army divisions located about the same, water above suspicion, food and sanitation similar. The first is from the 2nd division, 7th army corps, before immunization was practiced. The second is from the Maneuver division which went into camp some years later, after vaccination became routine.

There were 10,759 men in the 2nd division, there were 4,422 cases of typhoid fever with 248 deaths. The total number of deaths was 281, all but 33 dying of typhoid fever. Now glance at the record of the Maneuver division. There 12,659 men in camp, there was one light case of typhoid, in a teamster who had been only partially immunized. There were no typhoid deaths and the total number of deaths was eleven. Now this striking,

really marvelous difference was not due to sanitation as this detail in both camps was about the same, neither was it due to food, water, or personal hygiene. It was due entirely to the typhoid fever between the time of the Spanish-American war and the time that the Maneuver division took the field.

Europe would have been decimated had we known no better how to control typhoid than during previous wars, up to and including the Spanish-American. With the bad sanitation, trench fighting, frightful congestion, immense numbers involved, lack of food, clothing and other necessities, the population of Europe, both militant and civil would have been practically wiped out. Thanks, however, to this giant stride in our fight against disease five thousand cases will more than cover the incidence of the disease. I asked an army surgeon if he knew the number of cases and he said he had not heard of one single case, this for the four-year fighting period.

We point with pride, and well we may, to the most wonderful engineering accomplishment of all time, the Panama canal. But it stands a monument not to mechanical skill and achievement, it stands a monument to the most interesting and successful chapter ever written in the annals of medicine. A chapter sprinkled with the blood of martyrs who freely and knowingly gave their lives to establish the truth of their belief.

When the French failed to complete the project it was not for lack of funds, money could have been raised. It was not a lack of engineering foresight, competent engineers could have been provided. The fundamental cause of failure was yellow fever. The laborers shipped in, negroes from the neighboring islands, chinamen, etc., died so rapidly that their places could not be filled. This same condition confronted our government and had it not been for the research and discoveries made by the Commission of a Board of Army Medical Officers the Panama zone would be to day the inaccessible deadly wilderness it was when we took hold of it. This commission headed by Dr. James Carroll and composed in addition of Drs. Jesse M. Lazear, Major Walter Reed and Aristides Agramonte, allowed themselves to be bitten by mosquitoes which had already bitten those ill with the disease. Dr. Carroll nealry died and Dr. Lazear, and Dr. Myers, an English physician, both gave up their lives in their efforts to solve the important problem before them. But you say: "It was sanitation which made the canal a possibility." True, but holding a secondary place only. Medical research pure and simple discovered the cause of the disease and then controlled that cause with intelligently directed sanitation. Without this knowledge sanitation alone would not have been effective.

One more example from the Arabian Nights of medicine. Less than fifteen years ago peritonitis was an ogre practically

undefeated. With or without surgery the percent mortality was disheartening, the profession was more or less helpless when confronted with it, helpless but not inactive. Everywhere research work was carried on and no stone was left unturned in an effort to solve the problem. It remained for Dr. John B. Murphy, one of the most brilliant minds of all times, to practically work out the solution. And simple as is the method the deductive analysis necessary to evolve it was by no means simple.

Medicine is unique in its relation to life, it stands alone in the attitude of its devotees toward other human institutions. It is governed by a code of ethics which differs from all other codes because it is dealing with that which is more precious than all other things—life. Other professions, trades, institutions, deal with material things to a greater or lesser degree. A bank fails, many may be ruined; but money is only a part of life, it may be recovered, or failing in this we may do without much of it. A watchman is careless, thieves break in and steal, merchandise may be replaced. A fire wiped out an industry, it is re-built. And so with all or nearly all other human activity, not so with medicine. Mistakes, ignorance, carelessness, are costly in a fundamental way, life, health, happiness, hang in the balance. Therefore the weighty responsibility every physician feels resting on his soul: he senses to the full the necessity for proper preparation, training and equipment and he does not, as so many assume, view with unconcern the welfare of his patients.

Furthermore he feels his work does not belong to himself, it belongs to mankind. After years of thought, toil, expense, a new thing is born into the world. It means much, it is valuable in dollars and cents, in other walks of life it is patented and the discoverer reaps the reward of his patient labor in tangible results. In medicine the discovery is given freely to the world, all are allowed to partake of it and the reward of the discoverer is the knowledge of a better, stronger humanity. When Roentgen discovered the X-ray it was given without hope of monetary reward. A description of the necessary apparatus, its working, etc., was prepared and sent to all the leading medical and scientific journals. A flood of light beyond all conception engulfed the world. Had he patented it, held it, doled it out, it would have meant millions untold, the thought was not even a temptation. The discovery of radium by the Curies is another example of unselfish devotion to mankind by medicine and its allied sciences. These are but instances of that which is occurring daily all over the world.

The Supply of Practical Nurses

(Note: We copy this most interesting and timely article from a recent issue of *The Journal* of the American Medical Association. It would seem that the condition here noted is universal).

What's the matter with the trained nurse? A wave of harsh and resentful criticism of the professional nurse seems to be sweeping over the country. In spite of a recognition of her splendid achievement in remaking hospital nursing, and of setting up high standards for private nursing; in spite of her magnificent and sacrificial services in the great war, she is not now viewed by large numbers of physicians and laymen as a ministering angel of mercy or as an unmixed blessing. And when rebuked for these harsh expressions of disapproval, her unfeeling critics forcefully reply: "She is getting just what she deserves." What does it mean?

Is it because through high standards of admission to her schools, and long years of training before she is graduated, she has chosen to make herself one of a small body of elect, a superior being? Is it because with the high cost of living and scarcity of these chosen few she has, labor-union-like, demanded higher pay which only the well-to-do can give? Is it because in the home she is autocratic and unwilling to serve except in accordance with rules that she herself lays down, often demanding that service be rendered her and causing discord in the household management at a time of crisis? Is it because in many hospitals she has gradually acquired more influence and power until through her officials she speaks with authority even to the management, and dictatorially demands that before the interest of the medical staff are considered—sometimes even before the interests of the patients—there must be considered those of the nurse? Perhaps there is a little truth in each one of these reasons. Perhaps in this resentful criticism, narrow as it may be, the nurses are reaping what they have sown.

The war and the epidemic of influenza, with the consequent scarcity of nurses, have acutely drawn attention to the trained nurse and to the fact that she does not supply the suitable agent for ministering to the large body of the ill. The very poor may get free nursing in the hospitals or, if lucky at their homes through charity; the rich can and will pay whatever may be demanded; but the large mass of people of moderate means, too self-respecting to accept charity, not able to pay the high price of the expert nurse, must be deprived of her services or secure them at what to these people is often a ruinous sacrifice. More than this: a nurse of the highly trained type is not necessary nor even desirable in the vast majority of cases of illness.

What are the requirements of a capable, skilled nurse, a

physician's assistant? First, a right personality; without this she is hopeless. Then intelligence, by which we mean a readiness of comprehension and understanding. Further, she should be of fair education, able to make herself understood, to write, to read, to reason. Lastly, she should have had training of sufficient length, probably one year, in a good hospital. This training should teach her the proper bed care of the ill, the preparation of food, the management of the patient—not his illness—and the methods of administering drugs and other remedial agents. She should learn enough of anatomy so that she will not, with her hypodermic syringe, enter the brachial artery; she should know enough of symptomatology to sense the possible significance of blood in the stool or of abdominal pain in typhoid; she should know enough pathology so that she will not wilfully violate the physician's orders against massaging a thrombosed femoral vein; she should have enough theoretical and practical training in bacteriology so that aseptic methods are to her, through her grasp of the reason underlying them, methods to be scrupuously followed.

It goes without saying that other things—personality, native intelligence, etc.—being equal, the college school graduate will grasp these facts more readily and will, to this extent, be the more competent nurse. But such superknowledge is not necessary. For 90 per cent of cases of illness, a skilled nurse with the characteristics just enumerated and with one year's training will answer fully as well and will fit into the average household better. She will be a true physician's assistant and will be a household helper not too proud to assist in the kitchen, or even to help care for the baby. If this is true, why should not this capable woman of ordinary but sufficient ability and training be allowed to practice her profession licensed by the state and earning an honorable livelihood?

There is a place for the highly trained nurse, the registered nurse of today. From their ranks will come the superintendents of the training schools of various grades, the head nurses in our hospitals, the nurses in our operating rooms, nurses for cases of special severity or complication, and the teachers of nurses. Let the training schools preserve their high ideals, though there may be question as to the necessity or wisdom of requiring even a high school degree for admission or a three years' course of training except in special cases or for postgraduate work. For her own good let the nurse be a little less autocratic, a little less dictatorial, a little more human. *Non ministrari sed ministrare* is as good a motto for a training school as for a woman's college. The trained nurse from having been a luxury has become a public necessity, like the telephone and railroad. Should not methods less like those of selfish private ownership give way to those wherein service to the sick public is the paramount aim?

Influenza and the Coming Season.

Dr. A Cyril Callister, of the Department of Preventive Medicine and Hygiene, University of Utah.

Will the influenza epidemic return in the fall of 1919? And if it does, how severe will it be?

If it does return, has medical science progressed in its ability to cope with it?

These are two pertinent questions which have presented themselves and are bothering the medical man and layman alike.

To answer the first question, we must look back into medical history; and for the second, delve into current medical literature and research on the subject.

Influenza apparently is not a new disease, but has been with us always in the endemic form. We have medical history to point out that it has occurred in epidemic form at intervals of from thirty to forty years ever since the early part of the seventeenth century, and doubtless occurred before that time. It has not been always known as influenza, but has gone under various names such as Russian Disease, and Tyler's Disease—when an epidemic of this malady broke out during Tyler's campaign. The most recent epidemic before the present one, began in the latter part of the year 1889, and reached its height probably in the spring of 1891, and according to Dr. Frost (*Journal American Medical Association*), showed a development of three distinct phases; the first culminating in January, 1890, the second in April and May, 1891, and the third in January, 1892, the virulence of the disease rising and falling between these periods.

Another interesting fact shown by the mortality charts is that the death rate is higher than normal in pneumonia, for several years succeeding the influenza epidemic.

In discussing the epidemiology of influenza, two more questions must be brought before the reader: First, is this epidemic disease, called by us influenza, the same disease that occurred in epidemic form in 1889-91 and in preceding epidemics mentioned? Second, Is this epidemic influenza the same disease that exists endemically among us at all times? The writer is unable to give a conclusive answer to either, because, so far the bacteriologist has failed us. Dr. Pfeiffer, some two or three years after the epidemic of 1891, isolated a bacillus from endemic cases which he assumed to be the cause of influenza, and which was generally accepted as such; but during the present epidemic intensive investigations by a number of bacteriologists have tended to prove

that, on the whole, the so-called influenza bacillus is not the sole cause of influenza, but is at most only a contributing factor.

We must therefore depend on clinical evidence for the establishing of the identity of the disease in the epidemics. This we can do by reading the records of the older physicians relating to the previous epidemic, where we discover that the description of the signs, symptoms and course of the disease are identical with the present—the one flaw being that the mortality of this epidemic has so far been higher than in previous epidemics of which we have accurate figures.

In answer to the second question as to the identity of epidemic influenza and endemic influenza, we can only point to the fact that the clinical symptoms are similar but milder in the endemic form.

If the influenza epidemic runs true to form, it will undoubtedly recur in the coming fall and winter of 1919.

Now arises the questions as to its severity when it does begin again. In the epidemic of 1889-91, the second phase was more severe from the mortality table viewpoint than the first. There is considerable doubt, however, if this will obtain in this epidemic, because of the widespread incursions into the population during the first wave which have established a relative immunity to the disease on the part of a large number. It is true that a person may have influenza two or three times, but it is also true that a certain amount of immunity is bestowed on the individual by an attack. This is demonstrated by the fact that the disease occurs in epidemic form in periods about a generation apart. Still more weight is added to this belief in that the incidence of influenza was very much greater in persons under thirty years of age than in those past forty, thus justifying the assumption that many persons over forty possessed an immunity conferred by an attack in the previous epidemic.

Now, in regard to the ability of the public health officials to control it, and the physician to combat it. To suppress any epidemic, it is essential to know the method of communication of the disease. While the belief is general among medical men that influenza is a contact disease, yet exhaustive efforts on the part of Dr. Roseneau and his colleagues to transmit the disease to others and thus determine its mode of spreading have availed nothing. Strict quarantine, wearing of masks, etc., appear also to have affected the curve showing the rise of the incidence of the disease in the community not one whit. So far, then, little or nothing has been discovered in aiding to control the disease.

As to treatment of the sick individual, research in this branch has been taken up by the army, navy, private clubs, hospitals, municipalities, research laboratories, and many others.

The treatment at first was only supportive. In the winter of 1918, at the Chelsea (Mass.) naval hospital, following the lead of the treatment of infantile paralysis, blood serum from convalescent patients who had been suffering with a well defined influenza-pneumonia was injected intravenously into patients ill with the disease. The results were very encouraging, and the treatment was then tried out fairly extensively by Massachusetts hospitals and by the Massachusetts board of health. The results still were quite encouraging, authough the epidemic was on the wane and its virulence decreasing; yet the proportionate mortality was reduced so greatly that credit is justly due to the treatment.

In conclusion, I find: That it is probable that the country will experience another wave of influenza during the fall and winter of 1919; that this wave will not be as widespread as the preceding one; that we have gained little or nothing in the control of the disease; and that, at present, the only treatment showing promise of benefit is the use of convalescent blood serum.

Prune or Date Salad.—Take steamed Prunes or Dates remove pits, fill cavaties with nut meats. Roll in pulverized sugar. Serve on lettuce leaf with whipped cream dressing or dressing made from the juices of fruits.

Honey Whip.—Whip together one-half cup of honey and enough cream or marshmallow dressing to make a pint. Serve on fresh fruits or as a filling for tarts with grated orange peel and nuts over the top. Honey whip and fresh figs make a delicious dessert.

Preserving with Honey.—Honey imparts a particularly delicate flavor to canned fruit and preserves made with honey are counted among the expensive luxuries. In recipes for preserving and canning substitute honey for sugar pound for pound, or use two cups of honey for three cups of sugar.

Honeyed white grapes.—Select the small white seedless grapes. Remove stem and wipe dry. Prick each grape with a needle. Make a sirup of one cup of honey to one cup of water, bring to a boil, add grapes and let it simmer a few minutes. Pack fruit into hot sterilized jars, fill with sirup, adjust covers, and sterilize under boiling water 12 minutes for pint jars. Tighten covers and test for leaks.

To a Lark.

Heard singing near support lines during artillery service, February, 1918.

By Joseph Hunt Stanford.

How can you sing? 'Tis true the skies are blue,
And in the air there comes a breath of spring;
But hurtling death shrieks o'er the head of you—
Beneath—around you—till it seems your wing
Must surely brush the flying shot and shell
That screams across the fields you love so well.

How can you sing? The sun is warm, I know,
Beyond what is this February's dew;
And song's your business, whereso'er you go,
'Tis nothing more than we expect of you.
But—here's my point—by what astounding chance
Came you to sing in this grim part of France?

Is there a message in the song you sing
Which, could it be but rightly understood,
Would cheer us in the faith that everything—
E'en war—works only for some final good?
Or do you sing because you have no choice—
You're just a bird that must report its voice?

About that "final good" you will agree
(Should hopes of that your own free soul inspire)
That there's but little here to make us see
An eye to eye with you as you desire.
The good to us seems altogether void,
While with this bloody work we are employed.

Look at the fields beneath you, do they please?
Can you see aught but desolation there?
Look at the blackened stumps that once were trees—
Your wildest fancy cannot make them fair!
Look in the hearts of men, then tell me true
If you're so sanguine after that review.

I hear your song, I, too, have often heard
The song called Pippas—"God is in his heaven,
So all's right with the world"; but every word
Seems mockery when all that world is given
To mad ambition, treachery, and strife,
And shameful sacrifice of human life.

Still, keep on singing! To at least one ear
Your song is sweet, whate'er its meaning be;
It makes this devastation seem less drear,
It wakes the music long asleep in me.
For mine, and song's sweet sake, then, sing away—
I'll try and scale the blue with you today.

Look Your Part.

Morag.

There is nothing that makes an efficient home-maker look the part quite so well as a neat, clean, well-fitting house dress, comfortable, tidy shoes, clean apron and neatly dressed hair.

Worn out "best" clothes have no place in the kitchen, they may be colored or made over for children, or be used for quilt blocks or carpet rags, but do not inflict them on the family at breakfast time.

A fancy kimona and boudoir cap are equally unsuitable.

A house dress should be made of materials easily laundered. For this reason woolens or heavy materials are unsuitable unless used only as skirts, with house jacket. Dark colored ginghams, calicos and percales are to be recommended, as they wash well and are so inexpensive that any one can afford to own several. Don't make too much washing and ironing by using light and fancy ginghams. Conserve strength.

A one-piece style is suggested as there are no waist and skirt to be adjusted or to "part company." Sleeves should be loose and of medium length. A long, tight sleeve is uncomfortable to wear and quickly soiled. Avoid frills and ruffles, as these do not add to the appearance of the dress and also they cause extra ironing.

A simple piping of contrasting material or a few scallops or touch of handwork will be trimming enough.

The one piece dress is advisable for laundry as well as for comfort and it will iron much easier if it opens all the way down the front. A round or small square neck is preferable to high tight collars.

Skirts should be fairly short as they are much more comfortable to work in, look trimmer, and wear longer than the long saggy ones.

Pockets should not be overlooked. Provide several aprons, large coverals for morning wear, and smaller dainty ones for the afternoon. A sweeping or dust cap may be worn in the morning, but do not attempt to hide frowsy, unkempt hair, with an elaborate confection of lace and ribbon.

Let us not fail to realize how great an effect a freshly starched dress, well brushed hair, clean hands and neat, comfortable, well fitting shoes will have to do with making our day go right. And dear, home-makers, a song in our hearts and on our lips will be a wonderful help also.

Here is a hint for housewives, called a lucky pocket piece.

Make a list of the number of yards of material required to make dresses for your family. A corset cover for Sue, an apron for Mary, a petticoat for Jane, etc. Keep it in your pocket book, and whenever you are tempted to buy a remnant of material at those fascinating bargain counters, refer to it, and see if the number of yards will make anything needed by your family. If not, don't buy useless remnants. That is waste. Much saving will be effected both in money and material. Often those wonderful "bargains" are found to be of little or no use, because there is not quite enough material to make the article we had in mind. So forewarned is forearmed indeed.

NEW BOOK ON MEXICO.

A new book full of excellent material concerning conditions in Mexico reached this office. The title is *Mexico Under Carranza*. The author is Thomas E. Gibbon. Price $1.50. It can be purchased at the *Deseret News* Book Store.

Mr. Gibbon has spent much time in Mexico, studying its people and its industries under the governments of Diaz, Madero, and Carranza. Being a lawyer accustomed to producing proofs that will stand the test before judge and jury, he has prepared his case against the Carranza government with the same thoroughness that he would follow if he were presenting it before a supreme court. Without the slightest attempt to dramatize the facts, but with a logic that absolutely convinces. Mr. Gibbon makes clear the situation. One reads with growing anger the arraignment of the ruthless cruel government below the border.

"Here is an inkling of the cause of the failure of the Pershing Expedition. Mexico is our next big problem—this book will be of real service in solving it."

Apostle Anthony W. Ivins, who understands conditions in Mexico pretty thoroughly, has read this book with interest. He feels, however, that as the author himself says, it is an indictment of Carranza rather than an open-minded statement of the case in full. The great body of the Mexican people are peace-loving and simple-minded. They are exploited by politicans in much the same way that our Indians used to be in this government, while much of the disorder and outlawry in that country is carried on by the same element that creates mob rule in the south of the United States, and which makes confusion and brings bloodshed in this country or any other. Mexico certainly needs more education, better opportunities, and above all honest politicians. Where, however, are the latter to be obtained?

Cally.

By Lucy S. Burnham.

Cally, dear little friend of long ago, if you are living and should chance to read these pages and recognize in them the sad story of your life, will you forgive me? It is with no thought of disloyalty I write these few facts, Cally, but only that my love for you was so great, I would help, if possible, other girls to avoid the great mistake you made, my dear little friend. Perhaps it may help some mother to mould more carefully the character of the little girls given into her keeping.

Exceptionally dainty and sweet you were, Cally, or so it seemed to the little mother who always adored you. Even as a child, you never loved unclean things as most children, and if your little hand or spotless apron ever became soiled you were not happy until you were cleansed and sweet again.

As you grew, your dainty ways grew with you, and mother saw to it that nothing unlovely nor unclean came near you. So guarded were you. Was it any wonder, Cally, that you did not realize the value of your preciousness?

Our friendship was a curious one, for I never seemed to be so clean that I did not leave marks, if ever I came in contact with your dainty self; and yet you loved me, and I, how I adored you, Cally! I was your humble servant, if you please, and acted as your mother confessor. You used to come to me with all your joys and sorrows, for I was two years older and far wiser than you, as you used to say.

As I sit dreaming, Cally, are you still living, or is the Cally I loved, at least at rest? unanswered is my question, and my hand seems loath to pen the remainder of my little story.

Dear little friend, do you know the picture I always see of you? The picture which appears before my eyes today. It is your sixteenth birthday, and you are dressed in pure white as you stand blooming among the roses. Do you remember, Cally, I picked the loveliest among them all and holding it towards you said:

"Fair rose, behold your queen."

You laughed happily, and reaching out your arms you drew an armful towards you and buried your sweet face among their fragrant petals.

Your father, who was digging among the flowers, straightened his tired shoulders and gave you a little squeeze.

"Oh, Daddy, don't, you will soil my new gown," you cried and turned away.

Oh, Cally, did you see the hurt look on his face as he returned to his digging?

You did not seem to, and passing on we gathered a few of the choicest flowers to take in to your mother.

She was deep in the mysteries of a birthday cake, but raised a tired but happy face to smile and say, "How lovely you look, Cally. Go out, dear, it is so hot in here, you would soon wilt as well as the roses."

You gave her a little peck of a kiss as we passed out, and I wondered, Cally, that you did not seem to notice the tired look in her eyes, so often there of late.

Lovers there were a plenty, but you gave your sweetest smile to John. Big, stalwart John with honest blue eyes, eyes that looked straight at you, with a tinge of sadness hidden in their depths, for John had spent his days caring for his widowed, invalid mother. His one thought seemed to be of her and you, always of you, Cally, for he loved you since as children you attended the same school, for you grew up as neighbors together.

John reigned supreme over your heart until Harry came, Harry, the landlord's son who had been away to college. Harry, the gentleman with dark brown eyes, smooth tongue and good to look at. And he loved you, too.

The village was torn between love for John and desire to see you make a prize match, as they called it! But I, well I waited and prayed.

How well I remember the day you gave John his answer. I was going in at your gate and met him as he came from among the roses; his face was white and drawn, and his eyes, I felt I could scream at the anguish in them.

He said not a word but took my hand in a trembling grasp, and I turned and I walked beside him in silence, as we came in sight of his home, he said in a queer, strained voice,

"Lou, you are a good old pal, and you have helped me. I might have known I was not good enough for her, but I loved her so—so." His voice choked and he turned away and disappeared in the trees.

I did not see him again until the day before your wedding with Harry. John looked years older, and oh, so white and thin, but his eyes had a new determination in them.

"Lou," he said, "I have come to say goodbye. Mother and I are leaving today. The change may help mother, and I can't stay here and see—her marry him. I could stand it better if he were worthy of her, but he isn't. And Lou"—here his voice was bitter, "she chooses him because he was more of a 'gentleman' than I; yes, she told me so."

Then his voice was gentle again, "But Lou, you will be

good to her, she will need a friend; and remember, I am going to make good. Goodbye, dear little friend." And then he went out of my life.

I shall never forget the vision of loveliness you were on your wedding morn, and Harry was handsome, and so tender. I tried to forget John's words and be happy for you, too. Harry secured a position as bookkeeper in a distant town and you, too, Cally, went out of my life leaving me desolate indeed.

For years your letters came regularly to cheer me. You were so happy, and Harry was the most indulgent of husbands. Now and then a sad note crept into your letters, they came so far between—then ceased altogether.

Years passed and I heard of you again. A friend of mine visiting in your city, had heard your story, and this is what she told me.

Harry grew tired of bookkeeping and became proprietor of a saloon. For awhile he did well, but finally became a victim of his own business, and ruin followed. She told of a sweet, sad-faced woman who struggled bravely along in poverty and shame. Finally at the death of her only child, she left her husband and went to live with her father, who had moved to another state. Her mother had long been dead. And that is all I know of your life, dear Cally, friend of my girlhood, but just one word of John.

In my travels around the stake I met him in the little town of ———. He is now bishop of a thriving ward, and has a family of lovely boys and girls, and a wife who adores him.

It was the meeting with him again, and the renewal of our friendships that brought all these memories today. Though we never spoke of you, our hearts were filled with thoughts of our childhood home and of you, dear, dainty, sweet Cally!

MY PRAYER.

Grace Ingles Frost.

Help me the meager thing of life to do, my Father,
With patience and a sincere faith that you
Each day are leading me the way along to higher tasks.
Oh, with a wealth of buoyant song endow my soul!
Give me the strength unwavering to meet
The obstacle insistent!!
Let my feet refuse no path which You shall choose for me;
Aye, with more, more perfect vision may I see to follow,
(All your wondrous way to own,)
The gleam that comes to guide me safely Home!

Apostrophe to an Apron.

Nellie B. Foote.

Only a worn out apron,
Faded and torn and old,
But gems of memory linger
In every wash-worn fold.

Long since, it was new and dainty,
And crisp as a fresh blown rose,
It fluttered with happy heart-beats,
And quivered with pent-up woes.

It shared in the joys of morning
And drooped in the noon-day heat,
And over the sink at evening
Its day was made complete.

It left its place in the kitchen
When it hung on a wooden peg
To shoo the hen from her laying
And gather the golden egg.

It hazed the sheep from the meadow,
And drove the cows from the corn,
And left a piece of its fabric
Adorning a crumpled horn.

It furnished a wee postillion
With lines for his coach and four,
And served as a sail for the wash tub
Afloat on the kitchen floor.

It tested the heating curlers,
Ere winding the locks of gold,
And covered the baby kittens
Away from the damp and cold.

It carried the chips from the wood-shed,
With never a frown nor moan,
And wielded the red-hot poker
With a grace that was all its own.

It has oft been used for a sunshade
When, over the alley gate,

The neighbors met to gossip
And all the news relate.

It helped the busy house-wife
To cover a toil-grimed frock,
When an unexpected caller
Arrived at ten o'clock.

How oft as a cradle pillow
It cuddled away to rest
The dear little sleepy darlings
Held close to its gingham breast.

It chased the rampant chicken
And swatted the festive flies,
And dried the tears of anguish
Out of the kiddies' eyes.

It held the truant puppy
Tied fast to the garden gate,
And made a towel for father
When he came in tired and late.

Across its checkered fulness,
An erring boy has bent,
While sounds of castigation
The brooding stillness rent.

It dusted the chairs and table,
And polished the window pane,
And made a tent in the dooryard
Held up by a bamboo cane.

It shielded from frost the porch box,
Or the basket hanging high,
And waved a friendly greeting
To the early passerby.

Its long, long life of service
And kindly deeds well done
Demand our approbation,
And praise from everyone.

But now, alas! 'tis ended,
Like many a worn out coat,
Its last great act of service,—
A lunch for the Billy Goat.

The Cigarette Evil.

[Bulletin No. 1, Issued by the L. D. S. Social Advisory Committee, pursuant to a resolution passed by a Convention of Social Welfare Workers, held in Salt Lake City, Utah, June 2, 1919.]

In view of the increasing use of cigarettes throughout the nation and among the youth of our own people, the Social Advisory Committee, representing all the auxiliary organizations of the Church of Jesus Christ of Latter-day Saints, deems it advisable to call the attention of the Saints to this growing menace, in order to arouse and crystalize a public sentiment that shall effectually stem this tide of evil.

That the cigarette habit is a great evil there can be no question. It almost invariably attacks the heart, the lungs, or the brain, and often all three organs; it blunts the intellect and the sensibilities, hindering mental and spiritual growth, especially in the young; it is harmful morally, in that it tends to diminish the sense of responsbility, to dim the line that marks right from wrong, and to weaken the will power. It is particularly injurious to one who has been taught all his life both in the home and in the church that he should not use tobacco, since it often proves the gateway to greater evils. The Lord has specifically declared in our day that "tobacco is not good for man."

Then too there can be no doubt that the consumption of cigarettes is increasing at an alarming rate, not only in the world generally but among our own youth. In 1917 forty billion cigarettes were made and consumed in the United States alone. This means four hundred for every man, woman, and child in our country. Two years ago a former president of the tobacco trust declared that after the war twice this number would be required to satisfy the demand, and according to present indications this statement will not unlikely represent the fact. Everywhere an increasing number of women are becoming addicts to the cigarette. Notwithstanding the States where our people live have laws prohibiting the sale of tobacco to minors and its use by them, these laws are pretty generally disregarded, and little or no attempt is made to enforce them.

The causes of this increase in the use of the cigarette may be grouped under three heads. First, it is one effect of the war. Under the pretext that the soldiers needed tobacco to keep them contented, cigarettes were lavishly bestowed, often literally thrust, upon them, so that thousands learned to smoke who otherwise would not have done so. And then, too, as long as the war continued, patriotism either ignored or minimized the harmful effects of tobacco. A second cause lies in the fact that

many States, including those where our people live, have adopted prohibition; and prohibition, we are told, increases the demand for narcotics. The third, and probably the main cause, is the extensive advertising campaigns that the tobacco interests have carried on in recent years. These interests, during the lull in the public conscience just referred to, took advantage of the psychological moment to push their trade to the utmost. In the street-car ads, on the billboards, in the pages of the magazine and the newspaper, and on the motion picture film—wherever, in short, your eyes may rest—you will see alluring invitations, sometimes open, sometimes covert, to indulge in smoking. And always these advertisements are associated with what attracts the youth—beauty, ease, leisure, wealth. Lately special efforts are being made in advertisements to induce women to take up the habit of smoking cigarettes.

The youth of our own communities, it would appear, form a special target for the tobacco trust; first, because our States are "dry," and second, strange as it may seem, because our people have heretofore had the reputation of being comparatively free from the tobacco habit. Listen to these sentences from two letters by Professor Wm. A. McKeever, of the University of Kansas, to a friend in Utah: "Five years ago you were the cleanest and freest people in the civilized world so far as the use of tobacco is concerned. I have repeatedly told about this condition in the course of my lectures throughout the country. But I have reason to believe that the cigarettes are slowly getting the mastery of your boys just as they have encroached most seriously upon our boys here in Kansas. *Four years ago an agent of the big tobacco trust told me that they were determined to 'get' you, that he was out in your country planning an aggressive campaign of publicity.* When the story of the aggressions of the nicotine trust comes to the surface it will be shown up as a twin brother to the alcohol trust. Now, it will be a most grievous affair and personally very disappointing to me if you permit the tobacco enemy to dominate you as he has done in nearly all parts of the country." Is not this one of "the evils and designs which do and will exist in the hearts of conspiring men in the last days," against which our Word of Wisdom was given as a warning?

What will the Latter-day Saints do with this direct challenge? Will they ignore it and allow the tobacco interests to fatten upon the degeneracy of boys and girls? Or will they not rather take up the gage of battle thus thrown at their feet, and wage a strong defensive war? The time is past for mere talk. The time is here for work. We must fight with all the weapons at our command. Already organizations are forming in various parts of the country to combat this growing evil. We must aid

these forces to drive the cigarette from our communities. It is a struggle for the boy and the girl. The men and women of the future will not be so likely to use tobacco if the boys and the girls of the present do not form the habit. But the shrewd nicotine trust levels its guns at the growing generation, knowing that a youth who learns to smoke means from a thousand to fifteen hundred dollars more in its pockets than one who picks up the habit later in life. We, too, taking our cue from the enemy, must work with young people. If they can keep from forming the tobacco habit till they are past the habit-forming period in life, they will be saved from the money-grubbing tobacco interests.

In order to meet this challenge to action, the following specific recommendations are made:

First, as to organization. The social advisory committees in ward and stake should take the initiative and assume the responsibility of seeing that something is done. They should cooperate with all the uplift forces in the community in an anti-cigarette crusade.

Second, as to general aims. The first objective should undoubtedly be the enforcement of the present laws against selling or giving tobacco to minors and its use by them. We cannot hope to get other laws against tobacco as long as these are not enforced. But, secondly, we should seek to destroy the power of tobacco agencies working through advertisements to entangle the youth. Public sentiment should be roused against tobacco; local authorities should be induced, as in Murray, Utah, to put a ban on the use and sale of cigarettes, and if possible to pass ordinances forbidding bill-board advertising of tobacco in any form. Finally, we should not forget that our work is to culminate in a State law banishing the cigarette forever.

Third, as to methods. Public meetings should be held for the purpose of laying the facts and the laws before the people. Invite the local civic and police authorities to your committee meetings to show them that you are willing to aid them to enforce the laws. Work with the store-keepers to induce them not to keep on sale tobacco, or at least, cigarettes. It ought not to be difficult to get Latter-day Saints shop-keepers to agree to this. At all events, where store-keepers persist in violating the law in this respect, complaints should be filed against them before the proper civil authorities. No one who breaks this law deserves any sympathy. Where store-keepers say that they cannot tell the age of young men who ask for tobacco, local civil authorities may be induced to require birth certificates. In any event, however, the burden of obeying the law is on the one that sells, and if he is wise he will be on the safe side. It is within your rights to secure the passage in any community of resolutions pledging the people not to patronize stores that keep on sale

tobacco and not to subscribe for papers or magazines that carry advertisements of tobacco; only, of course, no place of business or publication should be particularized beforehand. It would be well to send protests, either individually or collectively, to newspapers and magazines that advertise tobacco. Also work with those who operate motion pictures so as to secure the elimination of all plays that show the characters using tobacco in any form. The film is one of the most impressive means of instilling into the minds of the young any ideals, since these come through the eye, the most powerful of the senses. Inasmuch, therefore, as so many of the pictures on the film nowadays show the characters in the act of smoking, usually the cigarette, this becomes one of the most insidious ways of advertising tobacco and thus corrupting young men and women. If in any particular community all announcements and advertisements of the cigarette in any form can be cut off, and merchants can be induced not to keep cigarettes on sale, and if this can be kept up indefinitely a vigilant and active public sentiment can be created, so that the generation that is growing up will thus be kept from falling a prey to the "evils and designs" of those who would coin the nation's manhood and womanhood into filthy lucre.

The Church has for many years taught the harmful effects of tobacco; the practice of the great majority of its membership has always been and is now against its use. At present the sentiment throughout America is growing strongly against the use of tobacco in any form. Finally, the laws in every community where the Saints live forbid the sale to and the use by minors of tobacco. Surely, with the backing of both the state and the Church all that is necessary is to awaken the public sentiment, now more or less latent in every community, into an active force that shall sweep away from our towns and cities the cigarette evil.

ENDORSEMENT.

The General Board of the Relief Society recommend that all presidents have the above article read in the regular Society Meetings and suggest that a vote of approval and endorsement by each Society be taken. Where convenient this article should be read in the home circle and its importance emphasized to the young people. Let our efforts be earnest but not stern, vigorous yet sympathetic, wherever habits have already been acquired. As members of the Relief Society, we endorse all of the sentiments herein expressed and hope for righteous results to flow from this needed movement by the Social Advisory Committee.

EMMELINE B. WELLS, *President.*
CLARISSA S. WILLIAMS, }
JULINA L. SMITH, } *Counselors.*
AMY BROWN LYMAN, *General Secretary.*

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman

ANNA HOWARD SHAW

Dr. and Rev. Anna Howard Shaw, world-wide leader and orator lived in Moylan, Pa. She was a clergyman, and suffrage leader. She was born in Newcastle-on-Tyne, England, February 14, 1847, and was the daughter of Thomas and Nicolas Stott Shaw. She received her education in America, at Albion College, Michigan and Boston University. Graduated in theology in 1878, and medicine, M. D., in '85. Was licensed to preach as local preacher in the Methodist Episcopal Church, in 1872; she was refused the ordination by the New England Conference of the Methodist Episcopal Church, on account of sex (this decision was confirmed by the General Conference in 1880); was ordained an elder in the Methodist Protestant Church, in Tarrytown, New York, on October 12, 1880, being the first woman ever ordained by that church. She was associated with Francis Willard in the temperance movement for several years, also engaged in social settlement work in Boston. She served as pastor of three different churches in Massachusetts. She became lecturer for the Massachusetts Woman Suffrage Association, in 1885, and was the superintendent of the Franchise Department of the National W. C. T. U., 188 -1892. She was the national lecturer for the National American Woman Suffrage Association, 1886-1904, and vice-president at large, 1892-1904, and became president in 1904. She was a member of the Methodist Protestant Church. She died July 2, 1919.

Dr. Shaw was a single-minded, one-purposed woman. All her great rescources of mind and soul were focussed upon the civic and social elevation of her sex. No labor was too arduous, no sacrifice too great, for her will and body to undertake, if the chosen goal was seen, if ever so faintly, at the end of the rough way. Her dynamic brain generated burning eloquence, sparkling wit, and instant repartee which poured in molten streams over her scarlet, firm-set lips with the volcanoe's resistless force.

Woe to the luckless male who might be caught in that red-hot flow. His scorched and mangled mental remains would lie helpless and forgotten as she marched on her triumphal path.

There will be those who may question the wisdom of her life and labor—but none may doubt the singleness of her purpose, the majesty of her life's consecration. Not for personal fame nor for cheap notoriety, did Dr. Shaw enter into that frank and fearless group of women patriots who embraced such women as Susan B. Anthony, Elizabeth Cady Stanton, Lucy Stone, May Wright Sewall, Frances Willard, Rachel Foster Avery, Ida Husted Harper, Carrie Chapman Catt, and Kate Waller Barrett, offering as did they, youth, beauty, gifts, and all womanly graces on the altar of supreme sex-sacrifice. Freely she gave of what she had in over-flowing measure.

That noble devotion to a cause, even if the purpose were less high, would sanctify and purify any life, and glorify any soul. In the great and busy life just before us which she has now achieved, Anna Howard Shaw will find her home in one of the heavenly mansions prepared for the just and honorable of the earth, where she will continue her labors to benefit her associates and to broaden her own eternal conceptions. She will forever hold a commanding place in the memory of all who love justice and freedom.

Dr. Anna Howard Shaw was more or less intimately acquainted and associated with the leading women of this Church, Presidents Eliza R. Snow, Zina D. Young, Bethsheba W. Smith, Emmeline B. Wells had met her both here and in Washington and abroad. President Martha H. Tingey, Mrs. Clarissa S. Williams, Mrs. Emily S. Richards, Susa Young Gates, Ann M. Cannon and Ruth May Fox and Elizabeth C. McCune were all more or less well acquainted with this gifted leader and orator. President E. B. Wells was intimate with her these many years. All who knew her regret her sudden passing. May she rest, not in inactive peace, but labor in the throbbing, vital life beyond for equality and liberty of mind, sex and soul.

VISIT OF MRS. PHILIP N. MOORE.

The president of the National Council of Women, Mrs. Philip N. Moore, visited this city, August 10th, when she was tendered a special luncheon at the Hotel Utah. Mrs. Moore was here with her husband, but accepted the invitation to speak at the luncheon in behalf of the League of Nations of which she is an ardent supporter. Mrs. Martha H. Tingey, General President of the Y. L. M. I. A., presided at the luncheon and President Emmeline B. Wells gave an address on "Love as the Greatest Thing in the World." Mrs. Moore, on commenting on the

National Council of Women said there was "a great work to do in cooperating with the National Councils of other countries for the purpose of bringing the nations closer together. Means of accomplishing this end," Mrs. Moore said, "will form the central theme of the biennial meeting of the association in St. Louis, November 10 to 15. The plan is to bring the women of the world together to work for after-war laws and to take part in international councils. They should also extend friendship to nations who do not belong to the league of nations, but who have a national women's council.

"Other questions to be discussed at the St. Louis meeting include legislation of the various government regarding women's tasks for the future in aiding in the cause of humanity."

Those present at the luncheon were: Mrs. Simon Bamberger, Mrs. Emmeline B. Wells, Mrs. Emma Empey, Dr. Romania B. Penrose, Mrs. Carrie Thomas, Mrs. Julina L. Smith, Mrs. Jeannette A. Hyde, Mrs. Amy Brown Lyman, Mrs. Elizabeth Crismon, Mrs. John Z. Brown, Mrs. Donetta S. Kesler, Mrs. Leonora Harrington, Mrs. Phoebe Beattie, Miss Sarah McLelland, Miss Sarah Eddington; Mrs. Martha H. Tingey, Mrs. Ruth May Fox, Mrs. Marie Y. Dougall, Miss Agnes S. Campbell, Miss Ann M. Cannon, Mrs. Rose W. Bennett, Mrs. Julia Brixen, Miss Mary E. Connelly, Mrs. Jane B. Anderson, Mrs. Lucy Grant Cannon, Miss Charlotte Stewart, Miss Emily H. Higgs, Miss Margaret Summerhays, Mrs. Martha G. Smith, Miss Catherine Folsom, Miss Clarissa Beesley, Mrs. Louie B. Felt, Miss May Anderson, Mrs. Elsie Alder, Mrs. T. A. Williams, Mrs. Frank Copening, Mrs. B. F. Frobes, Mrs. A. W. Frobes, Mrs. E. O. Leatherwood, Mrs. C. F. Wilcox, Mr. A. J. Corham, and Mrs. Annie Wells Cannon.

NOTES FROM THE FIELD.

Lost River Stake.

The Blackfoot stake was divided on August 9, into two stakes, one portion to be known as the Blackfoot stake and the other as the Lost River stake. The Lost River stake will include the Moore, Arco, Darlington, Ballard, Leslie and Chilly wards. Blackfoot stake will include the remainder of the wards and the officers will remain as they are at present constituted. Mrs. Ellen H. Lowry was appointed President of the new Lost River stake. Other officers have not as yet been appointed.

Kanab Stake.

We are very sorry to record the death of Mrs. Persis A. Spencer, Secretary of the Kanab Stake Relief Society, which occurred during the summer. Mrs. Spencer was a faithful Secre-

tary and devoted member of the Relief Society. Mrs. Amanda C. Pugh was chosen to fill the vacancy caused by the death of Mrs. Spencer.

Yellowstone Stake.

The Relief Society women in the Yellowstone stake have been very active in raising funds for the stake tabernacle. This they did by holding bazars, giving dinners and luncheons and by instituting a dime fund, which was supposed to be made up of money which would otherwise have been spent in unnecessary pleasure. The amount of cash raised was $1,000.40. In addition to this, the Society furnished carpet for the stand and aisles and furnished the Relief Society room complete, with chairs, rug, couch and table.

Union Stake.

Since the re-organization of the Union stake on June 22, the new Presidency, headed by Mrs. Evelyn Rosenbaum, have visited each of the wards, completing all ward organizations. At the last stake union meeting held, the Relief Society women arranged a luncheon and social at the close of the exercises, to which the Priesthood were invited. The affair was greatly enjoyed by those in attendance. In this stake a weekly stake Board meeting is held on Saturday. The slogan at present is "Increased Membership."

Nebo Stake.

The Nebo Stake Relief Society stake Board held a social on July 28, in honor of the ward officers and teachers, the object being to bring the officers and teachers closer together. There were over five hundred present. An excellent program was given, including a lecture by Mrs. Virginia Murdock of Provo. At the close of the program, light refreshments were served in cafeteria style, after which there was a general hand-shake and "get acquainted" hour. The guests of honor remarked over and over again that this was one of the happiest occasions they had ever known.

Oneida Stake.

During the influenza epidemic the members of the Oneida stake spent 1,102 days with the sick and made 1,443 special visits. A community kitchen was opened, from which 15,000 meals were furnished and taken to the families of the afflicted. During the recent stake conference held on July 13, the Relief Society choir, under the leadership of Mrs. Paul, furnished the singing for the conference, which was very much appreciated.

Teacher-Training.

The General Board is very much pleased with the interest being taken by Relief Society women in the Teacher-Training

course which has been established in the Church for class teachers of all of the auxiliary organizations. It is only fit and proper that since the L. D. S. Church has so many class teachers engaged in the various organizations, the Church should establish a teachers' course which will help these hundreds of teachers in the preparation of their lessons. It is to be hoped that all class teachers in the Relief Society will avail themselves of the opportunity of taking this course, which is being instituted in all of the wards. In addition to giving definite help for class teaching, it will also be educational in value.

Hawaiian Islands.

In a letter to President Emmeline B. Wells, from Mrs. Sarah Jenne Cannon, a member of the General Board, we learn that the latter has reached her destination in safety. Mrs. Cannon, who has relatives in the Islands, has gone to visit them and expects to be away during the winter. She will, however, do whatever she can to help the Relief Society work in this Mission. She has already visited the two branches of the Society in Honolulu and the branch in Laie. Mrs. Cannon also expects to visit Hilo.

European Mission.

The following announcement in the Millenial Star will be of general interest to the women of th L. D. S. Church: "Agreeable to the request of the General Boards of the Relief Society and of the Young Ladies' Mutual Improvement Association, we take pleasure in announcing the appointment of Sister Lucy E. W. Smith to have general charge of the woman's work as undertaken by these societies throughout the European mission. Officers of these societies are requested to take note of Sister Smith's appointment and communicate with her at the mission headquarters, 259 Edge Lane, Liverpool.

The General Board has also received a letter from Mrs. Smith in which she notifies us of her appointment as President of the Relief Societes in the European mission. She has already begun her active work by visiting the Relief Societies of Liverpool and Nottingham. There are forty-two active organizations at the present time in the British Mission. During the period of the war these organizations devoted themselves largely to war work but at the present time are beginning to get back to their regular duties. Mrs. Smith reports that most of the Relief Societies are attended by men, women and children. The elders in each conference enrolling themselves as regular members. The General Board is very much pleased with the appointment of Mrs. Smith, who will surely make the same success of her work in England that she always made of every position she has ever held. Mrs. Smith is at present a member of the General Board of the Young Ladies' Mutual Improvement Association.

Conducted by Janette A. Hyde and Lucile Y. McAllister.

THE DRESS FROM THE OLD SUIT.

Experience has convinced me that suits and discarded summer coats can be used most advantageously by making them over into dresses for the person having worn them. This, of course, is generally speaking, and comes with the full realization that every article remodeled is an individual problem. Many women having children seem to be of the opinion that their own clothing must be made down for the children. This often results in waste, and is extravagant instead of saving.

The materials found in suits and light-weight coats is gen erally of good quality wool, plain color, and will stand more wear than we can possibly get out of the garment as it is first made. They may be combined with good effect with silks and satins of either plain or figured design.

It is necessary to have the material of any used garment thoroughly renovated and cleaned. Carelessness in this regard may make the dress a failure before it is begun. All dust, dirt and spots must be removed, if we expect to have a second season's wear out of it. It is not always possible to accomplish this at home, and it may be necessary to send it to a professional cleaner, but be sure to send it where first-class work will be done. If the material is worth making over, it is worth a little expense to have cleaned, even if it is necessary to cut down somewhere else in expense.

Take out all linings and interlings and remove collar, cuff, etc. As the styles of the last two or three seasons have been rather close fitting about the shoulders, the chances are that you will not have to change the shoulder and arm eye. In case of the coat or jacket being too large, remove the sleeve, take in the shoulder, and under-arm seams, take the sleeve in and place it back in the arm eye.

In selecting a style to follow, it is necessary to choose one which will give you a "set on" collar, so that you can entirely change the neck and front. Cuffs, of course, may be added

wide or narrow to any style so as to completely disguise the sleeve. Let me say in passing that we need be governed by style only in main lines—details are always subject to one's own taste and may often be cleverly used to hide defects.

Just how the skirt or lower part of the dress is joined to the upper portion is a matter which needs some study. In this particular, necessity may cause one to deviate from the lines of the style selected, but one must be very careful not to spoil the general effect. For instance, in setting on a skirt as in Figure B, the effect would be entirely lost if the skirt were set onto the waist any lower or any higher. In selecting an overskirt style, be careful to select the length which will give the proper style to the dress, and which can best be worn by the person. Generally speaking, I would say, beware of any line which divides the skirt in the center across. Have the lines a little above or a little below the center. This fact is based upon a principle of space division and should always be remembered.

Fig A

Fig B

These designs are two that have been used by the author this fall in remodeling old clothes. A complete description of each may be helpful and may bring suggestions to you which you may use in making your own clothes. These designs are original though similar in lines to many seen in the fall styles books.

Figure A was made from a navy blue, all wool poplin summer coat purchased two years ago last March. The coat was a good hem longer than the over skirt pictured. This extra length was cut off and used as a facing on the right side. It was also loose and flaring from the shoulders with a large collar. The belt was cut from the collar and sent in the waist line. The material below the overskirt is a navy blue satin cut perfectly straight and rather tight. The collar, cuffs and little ruffles are also of the satin. The yoke and front are of fine net with a high collar.

Figure B was made from a black velvet summer jacket formerly used for wearing with a light skirt. The skirt is a black tricolet attached to the velvet top with black buttons. The sash, cuffs and rolled collar are also of the tricolet. The front is of fine white organdy, tucked and trimmed with small ruffles of net. Fronts and vests of the net and organdy, lace trimmed, ruffled and tucked are very popular and add a touch of freshness and daintiness to an old dress. These vests may be bought all ready trimmed from five to seven dollars a yard, but can be made at home much cheaper; in fact, I have made them for one third that price.

A WOMAN'S PRAYER.

Mrs. Parley Nelson.

Dear Lord tonight I ask of Thee this prayer,
For help and guidance in the little things
The countless, trival, vexing daily cares
Which make my cross seem more than I can bear.
The precious boon of patience Lord, I crave,
Then when I'm ill or tired—sick at heart,
The unkind stabbing word may not dart out;
O help me then, and all times to be brave,
That I may face the petty cares of life,
With understanding and calm self control,
Knowing, full well, that in this world of strife,
Each has her burden—each her trial of soul.

James H. Anderson.

CHOLERA was raging in Japan and China in August, with several hundred victims.

TWELVE FIRES of incendiary origin occurred in Ogden, Utah, during July and August.

BELGIUM'S king and queen are expected in New York on October 1st, on a visit to the United States.

AN ACTORS' strike in the United States, in August and the early part of September, closed many theaters.

LIVERPOOL, England, was the scene of serious rioting on August 4, during the policemen's strike there.

AUSTRIA received the amended peace treaty on Sept. 2, with the condition of signing within five days.

RAILWAY legislation before the American Congress includes all classes of suggestion, from conservative to extreme radical.

THE ALABAMA senate rejected the woman suffrage amendment for the second time on September 2, by a vote of 18 to 13.

JERUSALEM is being renovated and the holy places restored under British administration. Already the place looks like a new city.

THE PACIFIC FLEET of the U. S. Navy anchored in San Francisco bay on Sept. 2, amid a monster demonstration by the people.

RUSSIAN affairs in general still were in warlike turmoil at the beginning of September, with no prospect of immediate improvement.

THE LEAGUE OF NATIONS peace treaty was reported from the U. S. Senate committee early in September, with a number of changes.

SERVIA AND RUMANIA both were defiant of the commands of the entente allies regarding Hungary, at the beginning of September.

AN EASTERN EUROPE alliance was in process of incubation in Italy, Austria, Germany, the Balkan states and parts of Russia, in September.

A CONVOCATION of capital, labor, and agricultural interests, has been called by President Wilson to meet in Washington October 5 to 10.

GERMANY is accused of violating the peace treaty already, in admitting representatives from German Austria into its legislative body, under its constitution.

THIRTY GOVERNORS of states met in convention in Salt Lake City in August, and discussed various questions of national interest.

THE U. S. GOVERNMENT offered a lot of food supplies for sale in August, but only small quantities were purchased in Utah owing to the price.

SIXTY-TWO FRENCH "WAR BRIDES" who came to the United States returned to France in August, being dissatisfied with their treatment here.

TAXES in Utah, both from increased valuations and from increased levies, are heavier on the people in 1919 than at any previous time in history.

STRIKES in various parts of the United States, including Utah, continued during August, with promise of increased disturbances therefrom during September.

ENGLAND is being agitated by efforts of ministers of various denominations to bar "Mormon" missionaries, and many falsehoods are being circulated to gain that end.

TURKEY is very much dissatisfied over losing Syria and Mesopotamia; but the present trend of international affairs is not toward pleasing the "unspeakable Turk" as a ruler.

MEXICAN bandits captured two American aviators in August, and obtained $7,500 ransom for their release. U. S. Troops crossed the Rio Grande and killed a number of bandits.

IN IRELAND, during August, there were several violent and bloody clashes over the Irish question. But little news of the occurrences there reaches this part of the world.

PRESIDENT WILSON announced that he would be in Utah on September 23, on his tour on behalf of the league of nations. He started from Washington on September 4.

HUNGARY changed its government twice in August, but the entente allies are yet unsatisfied therewith, and insist that no member of the Hapsburg dynasty shall have a ruling position.

HIGH COST OF LIVING, due largely to profiteering and loss of production through strikes and shortened hours of labor, was brought closely to the attention of the President and Congress in August.

UNION OF CHURCHES including the Protestant and Greek Catholic churches is being favorably considered in Europe, but there is no prospect of their joining with the Roman Catholic church.

THE WASHINGTON administration plans a standing army of over 500,000 men for the United States—four times as great as before the war—and the compulsory training of 19-year-old youths.

JUSTICE L. BRANDEIS, of the U. S. Supreme Court, has returned from Palestine, and is enthusiastic over the improved conditions there and the prospect of the land being re-occupied by the Jews.

SENATOR REED SMOOT of Utah made a very explicit statement of his reasons for wanting reservations in the league of nations part of the treaty with Germany, in a letter written to Utah in August.

THE "DAYLIGHT-SAVING" LAW was repealed over President Wilson's veto on August 20, and after October 31, timepieces and their owners in the United States, will be saved the jarring of semi-annual changing gears.

THE UTAH LEGISLATURE was called by Gov. Bamberger

to meet in special session on September 29, one of the chief reasons therefore being to ratify the woman's suffrage amendment to the national Constitution.

AN ANTI-TOBACCO movement is growing apace in the United States. It is being given force by smokers intruding their offensive habit into elevators and other such places, to the annoyance of non-smokers.

FARMERS' ASSOCIATIONS throughout the United States advised Congress in August that one way of reducing the high cost of living is to end the war laws and go back to pre-war conditions of administration.

J. REUBEN CLARK, a Utah man who has gained distinction as an international lawyer, made an address analyzing the league of nations treaty in Salt Lake City, on September 3, the big tabernacle being filled by an interested audience.

CHAPLAIN B. H. ROBERTS delivered an eloquent and lengthy answer to Mr. Clark's argument on Sept. 8, the audience being large and enthusiastic. Both sides of this question were thus presented to the people.

RACE RIOTS between negroes and whites, in Chicago, in August, resulted in 30 deaths, hundreds of people injured, and much property destroyed. Troops quelled the riots there, as they did at Knoxville, Tenn., on August 30, with a number of fatalities.

A BIG RAILWAY STRIKE, the most damaging section of which was in California, occurred in the United States in the latter part of August, and was terminated by President Wilson's decision that if the railway employes would not run the trains the government would do so.

UNITED STATES SENATOR KNOX, whose long and able service in public life have earned him a reputation for wise farsightedness in international affairs, advocates a separate peace treaty with Germany as the safest course for the United States at the present time.

CLAIR PRICE, prominent newspaper correspondent, sends this word from Jerusalem in August: "It is not generally understood among non-Moslem peoples that Moslems believe Christ, not Mohammed, is to return as Judge of the world at the Last Day, and that the Judgment will take place, not in Mecca, but in Jerusalem."

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VI. OCTOBER, 1919. No. 10

THE LEAGUE OF NATIONS.

The one burning issue before the American people today—as well as before all the allied peoples—is the League of Nations, which has been knit up with the Peace Pact. Many think them one and the same thing—but that is erroneous. However, President Wilson thus holds them together, and so do the other signatory powers.

The League of Nations may be all that its supporters claim that it is—it may be all that its opponents assert that it isn't. This is a matter of individual opinion. There are prominent and beloved leaders amongst this people who differ vitally on this question—as do the people; but let the women of this Church act and think and talk as Latter-day Saints should—and not demean themselves nor give way to foolish and even wicked feelings and words. Consider two vital points connected with this matter!

First, then: Politics are merely men's opinions as to how the government of a city, state or nation shall be shaped or conducted. One man thinks a high tariff is good policy, and his neighbor is sure that a low tariff, or none at all, is the best policy for the nation. One man thinks that Democratic policies are best, another feels that the Republican plans are safest. These are merely men's opinions. Sometimes, however, questions of policy have sterner values than mere tariff or coinage questions—as, for instance, the question of State's Rights, which led to the Civil War. Yet, even in that we must give our

Southern Democrats the credit of being honest and sincere in their opinions. Whatever opinions you and I may hold, on this League of Nations, or upon the different political party questions, let us assume and maintain one fixed standard of conduct; namely, willingness to concede to all men and women the liberty we ourselves enjoy—that of free agency, to act and think for ourselves. Moreover, let us do this generously, and in a kindly spirit. Let your sense of humor come to the rescue. We are told women have little of this saving quality. Then let us cultivate it. Don't get angry because some one differs with you in your opinion regarding the League of Nations—or any other question. Keep cool, keep sane, keep poised.

Second: There is a more vital issue at stake, and that is, criticism of our honored and revered leaders. Remember, dear sisters, you and I know as we know that we live, that President Heber J. Grant's words of counsel, and his appeals to this people, are dictated by the spirit of truth, the Spirit of God. He will not lead this people astray. He is under divine guidance, and our prayers go up night and morning in his behalf. Likewise are his Counselors and the Council of the Twelve, men of God, men of prophecy and of revelation.

If your friend wishes to show his reasons for his opinion, listen quietly and courteously. Show forth your own reasons with justice and sobriety. But don't argue, and don't impute wrong motives and evil intents to those who differ with you. Argument leads to evil. Avoid it. We must have and use our agency. But in the exercise of that agency let us be meek, gentle, reasonable, and generous-minded. Of such is the Relief Society.

THE PEACE OF THE MORNING

Maud Baggarley.

Oh, if only the peace of the morning
Would go with us all the day.
We might walk with souls undaunted
All the long and solemn way;
If its mystery and glory
Would but linger in the heart,
We might follow its high vision
And with heroes there depart!

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in November

A DAY OF REDEMPTION FOR THE LAMANITES.

In our last lesson we told you that this is a day of fulfilment. We know that the hour of the Jew is at hand, and that his glory will soon descend upon him, and that the hour is not far distant when the law of the Lord shall go forth from Zion and his word from Jerusalem.

In the same chapter of the Book of Mormon that speaks of the gathering of the Jews, in the latter days, there are also mighty prophecies concerning the remnant of the people that once covered this land.

That this people are rapidly nearing the place, where they may rightly be regarded as a remnant, is evidenced in the fact that they are portrayed by artists as a vanishing race. Elder A. W. Ivins' statement of the fact that while thirty million Indians occupied Mexico, at the time of the Spanish invasion, there are no more than half that number today, is to the point. All travelers agree that the Hawaiian people are decreasing rather than increasing.

The Indians on this continent have been the victims of their conquerors. In this regard, once again, we call to mind Elder Ivins' graphic account of cruelty imposed by the Spaniards on the natives of Mexico—cruetly that beggars description, and resulted in the death of tens of thousands.

Nor are we without blame in this matter, in this land of the free and this home of the brave. The famous witticism of a noted Ameican, who said, "the Pilgrim fathers first fell on their knees and then on the aboriginees," tells the tale.

Nevertheless the hour of their bondage is passing, for it is decreed by our Father in Heaven that this people shall soon know who they are, and in due season be taught of the destiny that awaits them.

To turn to the Book of Mormon as proof of what we have written we find:

"And now the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the

gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed:

"And at that day shall the remant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him: wherefore they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

"And then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?

"Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree." I Nephi 15:13-16.

It might seem that any of the oppressed of the earth have an advocate today rather than the scattered remants of the house of Israel on this land of promise. Among the great and mighty of the earth, women, children, and the oppressed among the monarchial nations have all found their champions in the days as they pass.

Lo, the poor Indian, with untutored mind, is still the victim of untold degredation, ignorance and injustice in many instances. It would seem at a casual glance that the artist has more interest in him than any one else. Cyrus E. Dallin, the famous sculptor, tells us how deeply impressed he was the first time he looked upon the American Indian, particularly was he impressed with his majesty. Since that time, says he, I have been trying to make the marble statue say, This Red Man whom you would feign despise, is the very soul of majesty.

Publishing houses have shown the utmost eagerness to compile and publish Indian legends. One of the best collections is that published by the Gunn and Company, the work of Mrs. Gertrude Bonnin, for many years a resident of our state, a woman who figured conspicuously in Indian affairs during the war. Then, too, it has been a matter of note that the public has been eager to expend money to catch the weird music that is part and portion of Indian festivals and dances. But the day will come when they shall be noted for power far beyond that which comes

from any art achievement of their own or any art interest they may hold for others. In fact, that day has most likely come in Mexico. Statesmen will not soon forget how formidable a foe they found in Huerta. The Book of Doctrine and Covenants tells us:

"And it shall come to pass also, that the remants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation."—Doc. and Cov. Sec. 87:5.

May it not be that in the trouble that has come to Mexico, since the year 1911, that we have at least the beginning of the fulfilment of this prophecy?

Of equal importance with the passages already quoted concerning the future of Lehi's people are the passages found in II Nephi 30.

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed."

"And then shall the remant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them save they shall be a white and delightsome people."—2 Nephi 30:3-6.

We have already noted in other lessons that God brings about His righteous purposes by working on natural principles. Many of the Indians are rapidly become white and delightsome through inter-marriage. Go into what ever part of Canada we may, people will tell us that the most beautiful women in Canada are the descendants of the French and Indian. We do not intend to intimate that this is the only way God has of making the Indian white and delightsome, but it is certainly one of his ways.

Other factors that are at work to the end of raising the Indian out of the degredation into which he has fallen, come first from the fact that he has access to schools and colleges in various lands as well as from the fact that he has an opportunity to come in contact with the very highly developed civilization which his Gentile brethren have brought to pass.

And surely the day is near at hand, when the prophecy concerning the restoration of the gospel to the Lamanites shall be fully realized. Certain it is of more than passing interest that the culminating promise, both to the Jew and the Lamanite, is practically the same. It reverts to that which the Latter-day Saints know so well, that to know God and his son Jesus, whom he has sent is eternal life, and eternal life is the greatest gift of God.

When he shall reveal himself to the Jews, he shall stand upon the Mount of Olives, and show them the wounds in his hands and feet, which they shall recognize, and recognizing shall proclaim him to be their Redeemer.

In the case of the Lamanites, the Book of Mormon tells us that the gospel shall be restored, that the people of Lehi shall obtain knowledge concerning their forefathers, and that they shall have a knowledge of Jesus Christ, even as their forefathers had that knowledge. One very sharp contrast exists between these people; for whereas the Lamanites are to be instructed concerning their forefathers, and be told expressly from whom they have descended, the Jews who were scattered to the four corners of the earth are not in need of such instruction.

Concerning both peoples, we are led to believe that in the Lord's own due time, the gospel message will fall upon their ears as a voice that hath a familiar sound. They will accept of the gospel with a readiness that will indicate that they are to the manor born, which they are; for those who are of the blood of Israel do respond to the gospel message. Now are they confronted with the thousand perplexeties of doubt and unbelief that are the plague of those who have much Gentile blood.

QUESTIONS AND PROBLEMS.

1. Why will it not be necessary to teach the Jews of their origin?

2. What book will give the Lamanites the same knowledge concerning themselves that the Jews have been in possession of through all their wanderings?

3. Compare the condition of the American Indian today with his condition when America was discovered.

4. Which condition do you think the Indian prefers?

5. Relate any stories that you may know concerning Indians that would lead to the belief that they are capable of high spiritual, intellectual and artistic achievements.

6. Give the names of as many pieces of sculpture from Mr. Cyrus E. Dallin depicting Indian character as you can possibly recall.

7. Suppose the United States government believed the In-

dian to be a descendant of Joseph, do you think it would in any way affect its dealings with these people?

8. Tell some Indian story that will redound to the Indian credit.

9. Is there anything in the way that the people of the Hawaiian and Samoan Islands have accepted the gospel to lead us to believe, that in due season the American Indian of the entire continent will accept the gospel?

10. Make a summary of the prophecies and promises in relation to the Lamanites, found in the passages in your lesson quoted from the Book of Mormon.

LESSON II.

Work and Business.

SECOND WEEK IN NOVEMBER.

LESSON III.

Genealogy.

THIRD WEEK IN NOVEMBER.

SCANDINAVIAN SURNAMES.

Many of our faithful and superior Saints are descendants of Scandinavian ancestors. Indeed, when we study into this question we discover that all of the Anglo Saxon races, and perhaps the Celtic races, at least one side of the Celtic race, have all descended from Scandinavian or what is called now the Nordick races. The Latter-day Saints feel sure that all of these races either descended from the ten tribes themselves or that the seed of the original tribes who scattered into the north country was left in the Scandinavian or Nordick races as the tribes passed on their way into the north country. So that it is both interesting and instructive to study a little about the origin of the Scandinavian people and to inqure as to their methods of surnaming.

The surname customs followed largely those of other Anglo Saxon races. The people nick-named their children. They gave them sire names, trade names, place names and official or descriptive names. They used suffixes and affixes while also they gave at times heraldic surnames.

The confusing custom adopted by the peasants of calling the child by his or her father's first name and adding son or sen to it gives people the erroneous idea that they did not use any other surnames. The difference between that custom and the custom which obtained in Scotland was that the Scotch took the first name of the founder of the clan and then added Mac which means "of the clan" to all the descendants while the Scandinavians called the child by his first name adding the fathers name with son added to it for each generation. Lars Jens-son would be the son of Jens but Lar's son would be called Hans Lars-son or sen, so that each time the surname or sire name was changed. Not until the year 1820 by a royal decree were surnames made obligatory and hereditary in Scandinavia.

The Danish registers are quite as complete and easy to follow as the parish records of any other country.

The tables given in the *Surname Book* of the Scandinavian kings furnish the basis of all Anglo Saxon descendants.

QUESTIONS.

1. Who are the Anglo Saxons?
2. What is the difference between Scandinavian and Anglo Saxons?
3. Who were the Normans?
4. Who were the Celts?
5. What surname customs were followed among the Scandinavians?
6. What about the parish registers?
7. From whom are the Scandinavians descendants?
8. Give one of the tables found in the *Surname Book?* (Chap. 28.)

Note. Have the class write down all Scandinavian names in the Society or the ward, with explanation as to origin and development of surname.

SURNAME BOOK.

The General Board have a few more copies of the *Surname Book* which we will now be willing to dispose of to individuals. They will soon be out of print, and then if wards do not have one, or individuals who are interested in Genealogy have none, there will be considerable loss and distress when the books are needed and not to be obtained. We suggest that all wards and interested individuals purchase them at once.

LESSON IV.

Home Courses.

FOURTH WEEK IN NOVEMBER.

Thrift in the Home.

One of the most important lessons learned by American women during the recent world war is the value of thrift in household management.

In spite of their loyalty during the war, however, the American woman has yet much to learn about habits of thrift. Perhaps in no other one thing has she erred to the extent that she has in extravagance and general wastefulness. She lives in a country where it is comparatively easy to earn money and as a result, spends it without thought. To correct the habits of thoughtless expenditure, becomes now the home problem in the period of reconstruction. The United States Government has learned so thoroughly the great importance of the cooperation of the women that it has asked that steps be taken through the government agents, to assist the homemakers of the country to place the income and expenditures of the home on a business basis. It is hoped thus to establish thrift habits.

Political economists hold that women control the expenditure of nine-tenths of all the money earned. It is also said that, because of our unbusiness-like methods, millions of dollars are wasted annually. It is an established fact that a business that is not well organized and managed according to business principles will fail. Now, it must be so likewise with the business of the home. If women control the expenditure of nine-tenths of all the money earned, it must be conceded that her responsibility is tremendous. Her business cannot be carried on in an indifferent, careless manner and meet other than failure. Business men all over the world know that foresight, system, the following of a budget, and the keeping of accurate accounts, make for success. Thrifty housewives also know from experience that the same principles hold for success in the business of the home. Hence the necessity for every household's making a budget and keeping a simple yet accurate system of household accounts, no matter what the income may be. If this is done it will help in eliminating work and anxiety and will make possible a saving of time and money. In this unusual time, when incomes are by no means increasing in proportion to the cost of living, and when there are so many de-

mands on money that no income seems large enough to meet them. the housewife must adopt business methods in spending the income if she is to succeed in her chosen work and do her part in the reconstruction of the world.

The object of the budget is to establish a working method of conservation of materials. At the same time the saving of health and energy must be emphasized by teaching the principle that "economy no more means saving money than it means spending money. It means administration of the house, its stewardship, spending or saving, whether money, time or anything else, to the best possible advantage."

The handling of the income has in many families been the cause of serious misunderstandings. Young people starting out in life have no definite plans for the disbursement of the family funds. Too often they go into debt, expenses pile up, the funds are exhausted, and all is chaos. A plan for handling the money might have saved the situation. Such a plan is a budget.

A budget is a planning in advance of expenditures in proportion to the income. In far too many households this is a mystery; expenditures are not planned—they just happen. We have fat days and lean days, days of plenty and days of want. Christmas and holiday expenditures, sickness, accidents, and misfortune, lessen the days of plenty and add to the general worry of the family with a limited income. A budget planned under ideal conditions would find the father and mother and the children gathered around the table. The total income of the family would be determined. Then by mutual consent, they would make the general division of the income, and prepare the budget.

There can be no fixed classification of household expenditures any more than there is a fixed standard of living for everyone. What seemed to be luxuries in the homes of our grandmothers are necessaries of the present generation. It is certain that in America standards of living are constantly rising. However, in dividing the income the first consideration is the food for the family. No matter what the income, the family must at least have sufficient food to meet the needs of the body. It is true economy to purchase foods that will keep the body well and in repair, and furnish it with energy with which it may do its work. An electric or gas engine will stop work as soon as it is out of repair or the source of energy is shut off. The human body also must be nourished and kept in repair and supplied with energy. While there are many ways in which one can economize in furnishing food for the family, one must not economize to a fault. So the first division of the income must be an adequate allowance for food. On very limited incomes say one hundred dollars a month for a model family of father, mother and three chil-

dren under fourteen years of age, the amount required would range from forty to fifty per cent, according to the present day prices. This amounts to one-dollar sixty cents daily or an average of ten and two thirds cents per meal. This amount will allow only for the necessaries of nutrition. There are no luxuries, no foods out of season, and only a very limited variety.

The next consideration is shelter. According to some standards, a good home with furnishings beyond one's income would seem to add more to the family comfort than perhaps a more liberal food allowance. Such a family would economize to a fault in their food, and perhaps in their clothing, in order to secure a more attractive home. The safest division would allow from fifteen to eighteen per cent of the income for shelter. In cases where the family is buying a home the monthly payments may in safety reach twenty-five per cent of the income.

The third division of the budget would be an amount set aside for clothing. It has been determined that fifteen per cent of the income almost invariably meets the needs of the clothing budget. This department of household expenditure offers many opportunities for economy. Many thrifty homekeepers manage this department nicely on ten per cent of the income. Careful buying, remodeling, renovating old materials, and proper care of clothing afford many opportunities for cutting down expense. On the other hand, attempting to follow the prevailing fashions, gives no end of trouble to the family of limited income.

The fourth division of the budget concerns the operating expenses. Operating expenses should be held down to from ten to twenty per cent of the income. Fuel, light, telephone and wages must all come out of this division. In many cases it will eliminate everything but light and fuel. It would be well, however, if a greater effort were made to keep ice during the warm months as it is a real economy in that it is a means of preserving food and making it possible to keep milk on hand for the children. In my home visits during the summer, I have found the majority of families using condensed milk because they had no ice.

A division for incidentals must also be provided in the budget, since every family must meet the unexpected. In this division we place doctors', dentists' and occulists' bills; gifts such as Christmas, wedding, or birthday, lawyers' fees, and other unclassified expenses. This amount should if possible be held down to from five to ten per cent.

The sixth division is that of the so-called Higher Life. Higher Life expenditure includes money spent for education, books, magazines, music, Church, charities, and amusements. The amount is usually out of necessity kept down from ten to fifteen per cent.

Typical Budgets follow:

Income $100.00.

Food	40 or $40
Rent	15 or 15
Clothing	20 or 20
Operating	10 or 10
Incidental	10 or 10
Higher Life	5 or 5

Income $150.00

Food	30 or $45.00
Rent	15 or 22.50
Clothing	15 or 22.50
Operating	15 or 22.50
Incidental	10 or 15.00
Higher Life	15 or 22.50

Neither of these budgets has a special heading for savings, but every well organized home will lay up for a rainy day. It may be a few cents saved from the food budget, or the clothing budget, or some one of the other departments. While it is impossible to say that a family income will permit of any stipulated amounts being set aside as savings each month, it is absolutely necessary that every family save. It may be through a building society, an endowment insurance policy, war savings stamps, or liberty bonds.

QUESTIONS.

Who are the chief money-spenders in the home?
What is the budget system?
What would you call necessities?
What are luxuries?
How do you divide your income?
What proportion should be spent for food? For clothing? For tithing and donations, For amusements? What is thrift?

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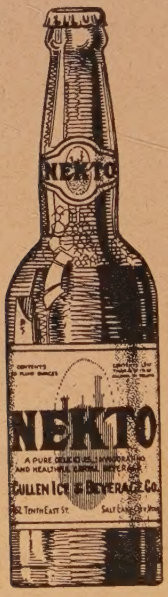

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